

THE POETICAL
HISTORIES
BEING A COMPLETE
COLLECTION

Of all the STORIES necessary
for a Perfect understanding of the Greek and
Latine Poets and other Ancient Authors
written Originally in French,
by the Learned Jesuits

P. GALTRUCHIO S. R.

Now Englished and enriched with Observations concern-
ing the Gods worshipped by our Ancestors in this
Island by the Phoenicians and Syrians in Asia with
many useful Notes and Occasional Proverbs gather-
ed out of the best Authors.

Unto which are added Two TREATISES.
One of the Characters of Old ROME, and
of the difficult Names relating to the affairs of that
City.

The Other containing the most remarkable
Hieroglyphicks of EGYPT.

By MARIUS D'ASSIGNI, B. D.
London, Printed by B. G. and are to be sold by M.
Bar, at the White-hall in Little-Britain.

REDUCTION

10 X

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Pitt, at the White-hart in Little-Britain, 1671.

tion, not onely by your Lordships eminent quality, under whose protection, these Treatises will receive many advantages, but also by your Lordships favour to, and acquaintance with learning, whereby you have been enabled for one of the noblest employments of State in which your Honour doth act with the Universal applause of the whole Nation. May your Lordships unwearied diligence, your approved Fidelity, and uncorrupted Justice in the managment of the publick affairs maintain you alwayes above the reach of unconstancy and of envy. If these Treatises may be so happy, as to give unto your Lordship some satisfaction and recreation in the perusal of them, I shall attain unto the advantage, which is chiefly aimed at by this Dedication of

Your Lordships,

Most Humble, most obedient

and Faithful Servant

Marius D'Assigny.

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THE



THE PREFACE TO THE Judicious READER.



Intend not to make any Apology for this Book: If it cannot justify it self from the idle aspersions of its enemies, I shall freely consent that it may undergo their Censures; neither do I intend to court my Reader, nor persuade him to the perusal of it. I shall only say this, that what others have imperfectly mentioned in several Treatises, and much more, is here in this one Volume briefly comprehended without much Interpretation I confess

The Preface to the

confess, for I look upon such Expositions as have been already given to the Fables of the Heathen Gods, as the silly productions and groundless fancies of Religious Minds, who have laboured to find in the ignorance of Paganism, the knowledges of the Gospel. In the contrivances and inspirations of the Devil, the sublimest Mysteries of Christianity. Such Interpreters of the Poets, are near related to that wise Expositor of the Revelations, who would needs declare the meaning of the Visions of S. John, by certain Characters found upon the back of some Fish taken near the Northern Pole. The wit of Man may stretch out a comparison between Light and Darkness, between Virtue and Vice, between Christianity and Gentilism; But I see no reason to believe that the latter was a favourer of the former. The Devils, who were the first promoters of Poetical Inventions, have mistaken their Interest; If, they have taught their Worshipers the Redemption of Man by Christ, and entertained them in an expectation of a Messias to come. Some wise Heathens ashamed of their Religion, have endeavoured to Allegorise

upon

Judicious Reader.

upon all the Fables, and cover the impudent stories with a virtuous gloss, as Averroes that Mahumetan Philosopher hath done with the Alcoran of his Prophet for the same cause. The Grand design of Satan the enemy of Man-kind, was, to oppose Gods Promises of Salvation, and to settle his Interest amongst men, by possessing them with Stories, and a Belief contrary to the Gospel of Christ, and by promoting such Practices as might engage Men in his service, and cause them to abhor the sanctity and purity of Christianity. And if these Fables have any thing of reality and truth, They discover more of the estate of the Devils amongst themselves, than the wonders of Nature; for we are informed from the Learned Heathens, that they did worship the Devils. Porphyrius acknowledgeth it, and laments, because, since the Preaching of the Gospel Men could not have so much familiarity with them, nor receive from them Instructions, as before. Plato, and his disciples do call the Heathen Gods, Jupiter, & the rest, Dæmones. Besides others divide them into 3 Orders: The highest is above all Elemental substances, with which their

b 2

Beings

The Preface to the

ἀπολλών, or
Abaddon,
Whose hands
are stained with
Blood.
Paus. Arcad. 1.
1.
Ἀπολλών, Διὶ
δυσσιν ἡλείου
ἰδμεῖται δὲ
ἀπολλῶνα ἑγα-
κλει.
Alexand.

Beings have not the least relation; The second are appointed for the ruling and rousing of the Celestial Globes; The third are scattered amongst the Elements according to the Doctrine of the Heathen Philosophers. Jupiter himself was named Δαίμων ἀΐωνος ἢ παλαμναῖος, as Lactantius tells us out of the Pagan Writers; and Beelzebub, stiled in Scripture the Prince of the Devils, is said to be Jupiter by the Heathens; for Jupiter is called ἀπόμυς, Muscarius, or the driver away of Flies, and μυίαγρος, and μυόντορος, the killer of Flies; Because the Flies are Creatures formed by his immediate Agency, or because the Sun, by whose heat also such Beings are produced, seem to have been committed before the apostacy of the Angels, to the power of him that is now the chief of the Devils; for that cause he is so often named Apollo, Mithra, Osiris, Tharamis, &c. and the Epithetes proper to the Sun, are ascribed to Jupit. as Fulminator, for by the Virtue and Influence of the Sun, the Thunders, and all other Meteors, are formed in the second Region of the Air. Diespiter, the Father of the Day. Luce-

Light,

Judicious Reader.

Light, φωσφορος, or Lucifer, Ethreus, Panomphaeus, ὡρίων, Aristæus, Aratrius, ἑλευθερίος, and ζεὺς ἀπὸ ῥαλλῶ, Jupiter dicitur lucetius quia lucenos adjuvat Gell. attributed to Jupiter, have a relation to the Sun; therefore we may conclude from thence, that Jupiter and the Sun, or the Princes of the Devils, are the same in the Theology of the Heathens. The rest of the Gods or Devils, associates of Beelzebub, and subject to his power, do also bear the names of the most Glorious Stars of the Firmament. They did usurp these names as some do imagine, because in the time of their Integrity, they had been the moving Angels of these great Bodies of Light; or because they were persuaded by that means to oblige the Men of the World to their Worship and Service. The Host of Heaven is called in Holy Writ, מַלְאָכָיו and by the 70. Μαζουροθ, which Suidas understands to be a number of Stars in the Zodiack. Now the learned Rabins, who have searcht most into the nature and manner of the living of the Spiritual Beings, do inform us, that there is an order of Angels called Mazouroth, the lowest

Jupiter est author lucis Macrobi. lib. Sat.

Lucifer, is the name of the chief Devil amongst Christians.

Euseb. de prep. Evang. lib. 4. cap. 9.

Μαζουροθ, ταῖς οὐρανίαις τοῖς ἀστέρων ἢ ἐν οὐρανῶν ζώοντων ἀνδρῶν. Suidas.

The Preface to the

order, or that which is degenerated into Devils. It seems that they did yet bear the name of the places from whence they are shamefully fallen, and do make use of the blessed Influences and universal credit of the most beneficial Stars, to procure to themselves the Homages of mortal beings.

That the Gods of the Heathens were the Devils, or Apostate Angels, may also appear from the express words of Scripture. The Heathens are said to have worshipped the Devils in many places. Deut. 32. 17. They Sacrificed unto Devils. 1 Cor. 10. 20. The things which the Gentiles Sacrifice; they Sacrifice to Devils, and not unto God. Psal. 106. 37. It is said that the Israelites did offer their Children unto Devils, and in the 65. of Isaias 11. ver. there is, *העריכו להם*, preparing a Table for Jupiter, or for Gad, Jupiter and Gad were the same. This passage is rendred thus by the Seventy Interpreters, *ἐτοιμαζοντες τῷ Δαίμονι τραπεζαν*, where you see that Jupiter, and the Star Gad worshipped, as the chief God of that place, are expressly called the Devil. He was also adored

Our Version
saith: That pre-
pare a Table
for a Troop, or
for Gad.

Judicious Reader.

red in the shape of a Goat. The Egyptians did represent the Sun in their Hieroglyphicks as a Goat; from hence it is that they did pay so much respect to the Image of this Animal. Of this kind of Worship Moses speaks, Leviticus 17. 7. They shall no more offer their Sacrifices unto Devils. In Hebrew, there is *לשרים*, Goats. It seems that this worshipping of the Sun in the form of a Goat, was the worshipping of the great Devil. It was his custom to advance his Interest, and persuade the Nations to adore him instead of God, by causing the names and the Beings most in favour with the People to be cryed up and worshiped. In all the Eastern Nations, he bears several different Titles: In Rome he was called Jupiter, in Græcia *Ζεύς*, in Persia, *Μιθρα*; in Phoenicia, *Baal*; in Syria, *Heliogabalus*; in England, *Thor*, or *Belenus*; in Egypt, *Θεῦθ*, as Plato saith; or *Apis* and *Osiris*; in India *Topan*; in Arabia, *Dyonusos*; in Scythia, *Mars*; in Moab, *Chemos*. We must take notice of this particular, otherwise we shall find our selves intangled in the ordinary confusion of Names of Gods,

Maimonid.
lib. 3. c. 40.

The Devils did persuade many nations to worship the Beast that was instrumental to mans Apostacy, that is, the Serpent. The Egyptians did imagine it to have an immortal nature *Celius Lampid. saith of Heliog. Ægyptios draconculos Romæ habuit quos illi agathodæmones appellant.*

and Esch. in præpar. Evang. lib. 1.

Φοβνικες δὲ αὐτὸν ἀγαθὸ δαίμονα καλεῖσιν ὅμως δὲ καὶ ἀγύπτιοι Κνήφ ἐπονομαζέσσι.

And all nations did honour the Serpents, because they did imagine they had something of Divinity in them.

The Preface to the

From hence it is that the Worthies, who did desire to be esteemed more than Men did invent, that the Serpents had begotten them. See Justin of Alexander.

which appear in the Mythologists, and shall not be able to discover any sense. We are therefore by the chief God, worshipped in every place, to understand the Chief & Prince of the Apostate Angels. He did suffer his fellow Devils to share with him in the respects of the nations, but they were not so universally adored, because their power and inspection was not so universal as his; Therefore the Scripture puts a notable difference between the Gods of the several Nations of the East. In every place of the world these evil Spirits had usurped Gods Rights, and the Peoples Devotions, and had drawn them to Sacrifice unto them, Creatures and humane victims. According to this opinion, therefore we are to look upon many of the Fables of the Gods, as mysterious discoveries of the Estate of the Devils amongst themselves, when they speak of Marriages and Alliances between them, they do then shew unto us some real Truths, with a condescension to our weak Capacities, and to our manner of expression. I will not venture to particularise any of these Mysteries, nor offer to interpret things, of which we have but strong conjectures and

Judicious Reader.

a probable opinion. I shall only say that the Dispositions of these several Devils, are clearly manifest in their manner of Worship, in the Sacrifices that they did require, and in the things ascribed to their tuition. Jupiter, the Emperor of Heaven is the chief, and the most powerful of all the Devils, stiled in holy Writ the Prince of the Air; and by the Poets he is called Olympius, because he delights in the highest places. *Ζηνος*, because he hath so many Legions of wicked Angels at his command. Martius, because he did encourage War & Blood-shed amongst Men. Hospitalis, *Αριστας*, and other good names were given unto him, to signifie some remains of Virtue and Goodness which are yet in this Prince of Darkness. Juno his Wife, as I conceive, is another Devil far inferior in power and authority, related to him in a manner proper to their spiritual Beings, fierce and cruel, an encourager of Pride and wantonness, whereof the Peacock, dedicated to this Goddess, was an Emblem. Apollo seems to be a Devil excelling in Beauty, Knowledge, and Wisdom, the rest of his Comrades. Neptunus, is some Spirit that delights

Varro saith that Jupiter is a God of Palestine, because the name is derived from *Jah*, or *Jehovah* the holy name of Almighty God.

The Preface to the

delights in Ship-wracks; and amongst the Storms and Billows of the raging Sea, therefore he is named Ποσειδών the Commander of the Sea, ἄριστος, Famous in the Sea; and the Epithetes proper to this Element, are ascribed to him, as ἐσσιχθόν, ἐσσιχθόν, Κρανόχαιρος, &c. Pluto is some infernal Fiend that is ashamed to behold the Light; therefore the rest of the Devils have assigned unto him Hell, or the concavities of the Earth for his abode. Mars, the God of War, encourageth the effusion of Blood. This intimates his cruelty and tyrannical disposition. I could run over the rest of the Gods, worshipped by the Pagans, but this general intimation may sufficiently discover unto the judicious Reader the other truths of the Fables.

I think that this may be another reason of the frequent Relations between the Heathen Gods that are all allied one to another. If they had not been discovered unto us in this manner, the Devil could not have recommended the foul practice of those Vices, which are described in their stories; for as the miscarriages of our lives, do depend upon our relations to one another, or to God our Creator: The

Devil

Judicious Reader.

Devil could not have proposed a perfect example of those actions, nor encouraged us to the imitation of them, if he had not invented the same Relations between the Apostate Angels, as are between Men. Therefore these stories of the Heathen Gods, are not only a real declaration of certain secrets concerning the estate of the evil Spirits, and the works of Nature, but many of them are ingenious Fables, contrived by the Devil, and delivered to the Poets to discredit Virtue, and cause Vice to reign with authority amongst Men; for when the Divinities whom they did worship, were guilty of such misdemeanors, when such as had power to punish, were the grand abettors and protectors of their vicious actions, they could neither think it a shameful nor a dangerous thing to obey their suggestions, and follow their Examples. By this means the Enemy of Man-kind did labour to destroy the works of God, and to deface the beautiful Image of our Creator imprinted in our Souls, with all manner of Vices. The Devils did admit into their Society and to their Divine Honors many brave Souls when they were departed out of the world.

Our

The Preface to the &c.

Our Learned Jesuite hath here given an account of these Fables, with the ordinary interpretation in some places where they relate to Nature, and to its Mysteries. And because he had omitted several things, tending to the understanding of the Poets, I have supplied what was wanting in him.

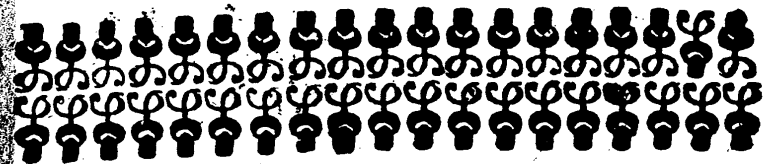
The other Treatises will be no less useful to the same purpose; for several Ancient Authors do make frequent allusions to the Roman Antiquities, and to the Hieroglyphicks of Egypt. Therefore, without the knowledge of these things many thousand passages of the Poets and Historians, are as obscure, as unknown paths to the blind.

Some of these things have been already collected in English, I confess, but how, and in what manner, I leave to the Readers judgement. In this Work I have endeavoured to render these Poetical stories, and this Scholastick kinde of Learning, fit for the perusal of judicious men, as well as of young students. Some things are related in a different manner according to different Opinions of the best Authors.

M. D.

Vale.

These



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T H E



The most pleasant History
of the POETS, necessary
for the understanding of
the Heathen Writers.

BOOK I.

Of the Chief Divinities of the Heathens.

CHAP. I.

Of the Story of Saturn.

THe Poets tell us that Heaven called in
Greek *Οὐρανός*, and by the Latins
Cælus, was the ancientest of all
the Gods: He had two Sons; the
youngest named *Saturne* *Κρόνος*, the God of
Time, who committed an action full of im-
piety upon his Father; with his graceless
Sythe he cut off his Privy Parts, and depriv-
ed him of the power of Begetting: What
he had taken from him he cast into the Sea,
where by the continual agitation of the
B Waves,

Waves, it found a favourable Womb amongst the Froth, for out of this bleeding substance the Goddess *Venus* was produced, as some do say.

Titanus was the Elder Brother of *Saturnus*, therefore the Kingdome of the World did appertain unto him by right; but to comply with the persuasions of his Mother *Vesta*, and of *Cybele* his Sister, he willingly resigned unto him the Scepter, upon this condition, that *Saturn* should never suffer any Male Children to live, and that the Empire of the World should after his decease return to his Posterity.

Therefore *Saturn* was wont to devour all his Male Children as soon as they were born; but when *Cybele* his Wife was happily brought to bed of Twins, *Jupiter* and *Juno* together, she caused little *Jupiter* to be conveyed away, and put in the hands of the *Curetes*, or *Corybantes*, to be by them brought up, shewing only *Juno* to her greedy and cruel Husband: The *Corybantes* fearing least the Child should be discovered by its crying, invented a new sport, which was to leap and beat the ground in time with their feet; and when they were thus employed, they were called *Dactylæ*.

In their hands they had little brass Bucklers, with which they did meet and strike at one another in order; the noise that they made thereby was so great, that the cries of the young *Jupiter* could never be heard by *Saturn*. After that, he had several other Children,

dren, *Neptune* and *Pluto*, who were also privately nourished by their Mother; and when she was once constrained to discover unto her Husband the fruit of her Womb, she instead of her Child gave into his hands a great stone, which he greedily swallowed in the dark. As soon as *Titanus* was informed how his expectation was frustrated, and what impediments were likely to be to his lawful Succession, contrary to the former agreement, and the oath that was given, he resolved, with the assistance of his Sons, to make War upon *Saturn*: When he had vanquished him, he clapt him fast in Prison with his Wife *Cybele*, and there kept them until *Jupiter* came to be of sufficient Age to deliver them. But *Saturn* having learnt by some Oracle that one of his Sons should take from him his Scepter and Kingdom, he resolved to lay snares for his Son *Jupiter* that he might destroy him. This resolution was the cause of his final ruine; for *Jupiter* was so much offended at the design of his Father, that he revolted from him, and by force of Arms cast him out of his Kingdom, and the Empire of Heaven; from whence he came strait into *Italy* to hide himself, and therefore it was called *Latium à latendo*. *Janus* the King of this Country received him with all civility and respect: It is said that *Saturn* brought on earth that Golden Age, so famous in the Poets, when the ground did yield all sorts of fruits without labour and manuring, when *Africa*, other-

wife called *Justice*, did mannage the affairs of men, and then they did live together in a perfect love and amity. This *Janus* was enrolled in the number of the Gods, not only for the favour that he did unto *Saturn*, but also because he was the wisest Prince of his time, and because he had a knowledge of the time past, and of that which was to come; for that reason you shall find him represented with two Faces. *Numa Pompilius*, the King of the *Romans*, built him a Temple which was always open when the Commonwealth had any Wars, and was never shut but in an Universal Peace.

Addit. Not.

The Poets tell us, that *Coelus* was the great Grand-father of all the Gods, his Wife *Vesta* brought forth a multitude of Sons and Daughters; from *Hesiod* we are informed of their Names, *Codrus*, *Japetus*, *Thya*, *Hyperion*, *Rhea*, *Themis*, *Mnemosyne*, *Phoebe*, *Tethys*, *Saturnus*, *Gygis*, *Titan*, *Brontes*, &c.

The number is

The twelve chief Gods of Rome, *Juno*, *Vesta*, *Minerva*, *Ceres*, *Diana*, *Venus*, *Mars*, *Mercurius*, *Jupiter*, *Neptunus*, *Vulcanus*, *Apollo*.

The most considerable were *Saturnus* and *Titan*; the latter was the Eldest, but the Younger got the Empire, until he was thrust out of it by his Nephews the *Titans*: *Jupiter* did afterwards recover it again, with the help of the rest of the Gods, who swore fidelity to him upon an Altar, that bath since found a place amongst the Stars: He was so happy in this War, that he put all the *Titans* to death, and so freed his Parents from their fetters. Now from the corrupt blood of these *Titans* all the *Vipers*, *Serpents*,

and venomous creatures of the earth are proceeded: They were esteemed to be the first that made use of *Wheat*, having received directions how to sow it from *Ceres* in *Sicily*; that was therefore called *Drepanum*, which signifies a Sickle with which men do reap this sort of Grain, whereas it was before named *Macris*, and *Coryca*.

Saturnus was a wise Prince, but unfortunate, forced to fly from the fury of his Son *Jupiter-Belus* into *Italy*, where he taught the Subjects of King *Janus* a more polite manner of living then they knew before; for this good office *Janus* rewarded him with the half of his Kingdom; he taught them to manure and improve the Soil, and therefore he was called *Sterculius*; his Priests were initiated in Scarlet Robes; to express their bloody minds, they performed his Sacrifices with their heads uncovered, and did offer unto this cruel God young Infants, for which inhumanity they were all crucified under *Tiberius Cæsar*.

Saturnus was painted with six wings, to express the swiftness of Time, and with feet of wooll, in his hand a Serpent biting its tail, with a Sickle and an old garment hanging upon him; *Jupiter* his Son served him as he had done formerly his Father *Coelus*, for he cut off his privyparts; he was mightily honoured of the *Romans* and *Carthaginians*, the latter did every year offer unto him humane Sacrifices, which was the subject of an Embassy from *Rome*; for the people of this City did esteem

In Greek
Κρόνος.

Italy from him
was named
Saturnia.

In the sacrifices of all other Gods the Priest did cover his head.
Virg 3. Æneid.

He is the same with *Moloch* of the *Israelites*, for that word is derived from 770 he reigned, and Kings and powerful men were called *Saturni* by the Heathens.

On his Festival day they did loose him from his chains.

A. rea nunc revocet Saturni festa Decem-ber Nunc tibi cum Domino ludere verna licet.

This Temple was very strong and secure from Thieves.

and honor this God, but they approved not that men should be offered to him: They were afraid to loose him, therefore they kept his Statue always bound with Iron Chains, as the Tyrians did Hercules when their City was besieged by Alexander.

In December were the festival daies of this inhumane God, called Saturnalia, a time dedicated to debauchery and disorder, as the Carnival is in the Popish Dominions, for then the Servants did take upon them to command their Masters, and the Slaves had liberty to be unruly without fear of punishment, wearing on their heads a Cap, as a Badge of Freedom, while these daies lasted. It was also the custom to send Wax Tapers then as expressions of kindness to friends and acquaintances; for the Romans had this particular respect for this God, they caused Torches and Tapers to be burning continually upon his Altars. There is this also that is remarkable, the Romans did depose under his protection, and in his Temple, their Treasury, because in his time there was no robbery nor theft committed; besides they laid up here the Rolls of the names of the Roman people, which were made of the skin of Elephants.

CHAP. II.

The Story of Cybele.

CYbele, the Wife of Saturn, had several names, she was called Dyndimene, Berecinthy,

cinthy, and the Grand-mother, not only because she had brought forth the Gods, but also because she was the Goddess of the earth which produceth all things; and for that reason she was called by the Latins *Ops*, and by the Greeks *Rhea*.

She was wont to ride in a Chariot drawn by Lyons; her solemn Festivals, called *Megalesia*, were every fourth moneth, at which time the *Corybantes* that were her Priests did act the part of Mad-men, with their Drums, Trumpets, and such other Instruments. The Gauls that had planted themselves in *Phrygia*, did on these daies move themselves so much, that by degrees they became really mad, striking one another with Swords, and other Weapons, in wantonness, but many times they did grievously wound themselves. At the end of the sport they did wash their bodies and their wounds in some River dedicated to this Goddess.

Cybele was also named *Vesta*, but the Poets, as their manner is, do vary in this particular; for sometimes they call *Vesta* the wife of *Saturn*, sometimes his Mother, and sometimes his Sister, or his Daughter.

They give unto one person divers names which agree with different persons, they deal in the same manner with others, with *Jupiter*, *Hercules*, &c. However it is certain that *Cybele*, called otherwise *Vesta*, is the Goddess of Fire, whom *Numa Pompilius*, amongst the Romans, did adore with strange and wonderful

derful Ceremonies; for he dedicated unto her a Fire which was called Eternal, because it was to be always continued alive; he ordained for her Priests, named *Vestal Virgins*, who were severely chastised by the High-Priest, if at any time they suffered the Eternal Fire to go out. In such a case it was not to be lighted again, but by the Sun beams. These *Vestals* were chosen out of the Noblest Families of Rome, and were to keep their Virginity whiles they remained in the service of this Goddess; when they did otherwise, they were buried in the ground alive.

Addit. Nt.

Cybele the Grandmother of the Gods, is sometimes taken for Fire, sometimes for the Earth; She was called Syria Dea, because she was born in Syria; she was represented with Towers upon her head, sitting in a Chariot drawn with Lions; her Priests were called Gallantes, or Galli, and their chief leader Archigallus, because they were chosen out of Gallo-græcia, a Province in Asia minor, joining to Phrygia: They were noted for their madness, which they did express by their singings, howlings, sounding the Trumpets, and cutting themselves desperately, and all that they met. Of this Goddess we shall speak more at the end of the twelfth Chapter.

Γαλλας τὶ
τέμνεις
Prov. quia
castrabant se-
issos.

In Greek
ἑστία, derived
as some ima-
gine, from
ON the fire.

The Goddess Vesta was highly honoured by the Romans; they did distinguish her from Cybele, and appoint unto her particular Sacrifices and Temples, although the Poets do confound their names, and take one for the other. She was
th e

the Goddess of Elemental Fire, her Temple was round, and in it two Lamps were continually burning. Some say, that there was in the innermost part of it a fire suspended in the air in pots of earth, kept always alive by the Vestal Virgins: When it happened, by some misfortune, to be extinct, some fearful accident did immediately follow to the Roman Empire; therefore they did punish the Virgins, by whose negligence the fire did go out, in a very cruel manner. This Goddess was named Mater, Mother, and she had her Statues standing in many Porches; from hence is derived the word Vestibulum, because they were consecrated to Vesta, as to the chief of the household Goddesses, and there it was that the Romans did feast themselves; her Temple was magnificent, in it were laid up the Palladium, or Image of Pallas, so highly esteemed of the Romans, because the Oracle had pronounced, that the safety of their Empire did depend upon the preservation of it, and because pious Æneas brought it with him from Troy, having preserved it with his household Gods, and his aged Father, from the burning of that City. They were so much afraid to lose it, that L. Cæcilius Metellus, a man sufficiently renowned for his valour and victories obtained upon the Carthaginians in Sicily, hazarded his life to save it from the flames when the Temple was burning about his ears. He did then preserve the Palladium, but lost his eyes in the smoke. The Senate to acknowledge his care and courage, commanded that his Statue should be placed in the Capit-
t. l.

Vesta à vesti-
endo terram
floribus & her-
bis.

101. On the top of Vesta's Temple stood her Effigies, which was a woman sitting, having little Jupiter in her arms; her Priests were to keep their Virginity 30 years, which was the time appointed for their attendance. They were honoured so much, that if they did casually meet in the streets an offender, they could procure unto him his pardon; but if they did dishonour the service of their Goddess by Carnal Copulation with any man, they were to die without mercy, they were to be buried alive with water and bread. It was a custome also in the solemn Sacrifices, to begin the solemnity by praying unto Vesta, and to end it by an address unto the same Goddess. She was honoured also as the Goddess of Fodder, therefore she was called Magna Pales; they did offer unto her the first fruits of all things, especially of frankincense, of flowers, and of wheat, &c.

Cum farre &
vino vestam
Janumq; roga-
bat: Juvenal
Satyr. 6.

CHAP. III.

The Story of Jupiter.

Vhen Jupiter the Son of Saturnus and Cybele had put his Father to flight, he divided the Empire of the world between himself and brothers; he took to his share the command of Heaven, he assigned the Waters to his Brother Neptune, and lent Pluto to dwell in Hell.

He was called the Father of the Gods, and the King of men; he only had the power to handle

handle the Thunderbolts; and to hold the World in subjection: He had not long reigned, when the Earth being incensed because he had crast in pieces the *Titans*, she brought forth against him many dreadful Monsters of an extraordinary bigness, and sent them up to besiege heaven, and drive him from thence. For that intent they had their rendezvous in *Theffaly*, in the midst of the *Plegrean Fields*, where it was resolved by them, to raise one Mountain upon another, and thus to make an easie ascent unto Heaven: They began this difficult work, to scale Heaven, and assault it with great Rocks, and other fearful Engines: Amongst the Besiegers was *Enceladus*, *Briareus*, or *Aegeon*, with a hundred hands which he did imploy in casting up against Jupiter the Rocks of the Sea-shore: *Typhoeus* was no less remarkable amongst them, because he did exceed all these Monsters, in bigness of body and strength, for with his head he did reach to the Heavens, his arms he could stretch from the *Northern* to the *Southern* Pole; he was half a man, and half a Serpent, as many of the rest were; he was so dreadful to behold, because he did vomit fire and flame, that the rest of the Gods that came to the assistance of Jupiter, were frightened into a shameful flight; they ran into *Egypt*, where they changed themselves into the forms of several Beasts and Herbs, that they might not be discovered: Nevertheless Jupiter did pursue these Children of the Earth so vigorously,

roufly, and did so play upon them with his Thunderbolts, that at last he got the Victory, after which he destroyed all the Race of these Gyants, holding many of them prisoners in the bottom of Hell; and that they might never rise again, he loaded them with huge Mountains, as that of *Etna*. About the same time *Prometheus* formed the first men of Earth and Water, animating them with the fire of Heaven, that he had stolen away, for which cause *Jupiter* was so incensed against him, that he commanded *Vulcan* to tie him upon the Mountain *Caucasus* with iron Chains, and to put an Eagle or a Vulture to devour daily his Liver, which every night did renew again, to his greater and continual torment. He remained in this condition until *Hercules* by his incomparable virtue and valour did release him. *Jupiter* was not content with this revenge, he sent for *Pandora*, that wonderful Woman, which he, and the other Gods amongst them, had made in such a manner, that every one had bestowed upon her some perfection. By the order of *Jupiter* this *Pandora* went to *Epimetheus*, the Brother of *Prometheus*, with a Box full of Evils and Diseases, as a Present from the Gods: As soon as he had opened it to see what was in it, they did fly abroad into the ayre, and scattered themselves into all the parts of the Earth, only in the bottom of the Box there was poor hope left alone.

Jupiter having so happily overcome all his Enemies,

Enemies, did dream of nothing but his pleasures, which hurried him into many extravagant and infamous actions: Besides that, he did commit Incest with his Sister *Juno*, taking her to Wife; besides the violence committed upon *Ganymedes*, the Son of *Tros*, King of the *Trojans*, whom he stole in the form of an Eagle, and bugred: He committed many thousand Rapes and Villanies to satisfy his brutish passion; as when he took the form of a Bull to steal away *Europa*, the Daughter of *Agenor*, the King of the *Phenicians*. From this *Europa* the most Noble and glorious part of the World hath borrowed its name. Notwithstanding all the diligence, the watchfulness and care of *Acrisius* the King of *Argos*, who had secured his Daughter *Danae* in a Tower of Brass, this lascivious God found a means to enter into it by the top, in the form of a Golden Showre, and to accomplish his wicked design, for he begot on her *Persens*, as we shall take notice in the following History. The World was so full of his shameful pranks, that we should scarce find an end if we once began to relate them all. We shall have occasion to mention some of them in the following pages; we may therefore justly take notice with *Tertullian*, that it was no marvel to see all sorts of men every where so debauched, and guilty of so many abominable crimes, seeing they were perswaded and encouraged by the example of those that they did adore, and from whom they

they were to expect punishments or rewards.

His Epithets *Herceus. Cui nihil Hercei profuit ara Jovis.* This Altar was in the Yard or Hall of those that were free of the City. *Hospitalis Jupiter, Greek ἑστίας, Ζεύς,* because he was a Protector of strangers. *Sabadius* Jupiter *Hammon,* whose Temple was in the midst of the Sands, and hills of Africa; for *ἄμμος* is sand. *Jupiter Dodoneus,* who gave Oracles in the old Oaks of the woods of Dodon. *Olympius Jup.* He was also named *Jupiter Philus,* because he is the God of love; *Heterius,* because he is the God of fellowship; *Homogenius,* the God of kindred; and *Enborcius Jup.* because he is the God of Oaths. He is styled *Aratrius, Caneus, Castus, Gnidius, Hypatus, Omarus, &c.*

Jupiter was the chief of the Gods; therefore Kings and Princes were anciently named Joves. The Cretans did own him for their Countryman, as the Thebans also, and several other people; but the former did shew many years the place where he was buried, as Lucian informs us: He was nursed up by the Nymphs, and nourished with the milk of a Goat; which he afterwards promoted amongst the Stars, and covered his Buckler with her skin; therefore he is called by the Poets Ægiochus Jupiter; His Mother saved him from the cruelty of his Father, and of the Titans her Brethren, who were always admitted into the room where she was in Labour of her Children; as the Princes of the Blood-Royal of France are, when the Dauphin is born, into the Queens Chamber.

When Jupiter went to deliver his Father, an Eagle gave him a happy Omen of his future victory and greatness, therefore he claimed that Bird as his own.

The Cecropes promised him assistance when he resolved to drive his Father out of the Kingdom, but when they had received his money, they refused to follow him, therefore he changed them into Apes.

Assoon

Assoon as Jupiter had cast his father into prison, from whence he did afterwards escape into Italy, all the Gods came to congratulate with him for his victory in a noble banquet unto which they were invited by him: Apollo sung his praises in a purple garment.

Jupiter commanded that men should not feed upon humane flesh, but content themselves with Acorns, therefore the Oake was dedicated to him. He is called Jupiter à juvando, Despiter, quasi diei pater, the father of the day, and Ζεύς ὁ τῆς ἡμέρας life because he is taken for the heavens and the firmament, that by their continual motions and influences do entertain and infuse life into every thing, as also because of the universal power of God, that moves and supports all visible beings.

He had as many and as different Statues as Names, the Heathens painted him an Old-Fellow sitting upon a Throne with a crown upon his head, cloathed with a rich garment sparkling with stars, and representing flashes of fire: In his hand two globes that intimated Heaven and earth, under him Neptune's Trident and a carpet, representing the tail and feathers of a Peacock. Sometimes they gave him Thunderbolts in his hand, which were painted as crooked iron-bars, sharp at the end, joyned together in the middle. The Ægyptians that did worship him in the figure of a Ram represented his providence, by a scepter bearing in the top of it a great eye.

All the people of the world did worship him, especially

especially the Romans, who granted to him several Titles of honour, and erected many Temples to him in their City, The cheif was the Capitol, therefore he was called Capitolineus. He was also named Deus pater indiges by Æneas, when he arrived in Italy: Jupiter Inventor by Hercules, when he recovered his Oxen that were lost, Jupiter feretrius a feriendo hostem by Romulus, who built unto him a Temple. Jupiter Stator a sistendo because he stopt the Romans in their flight at the request of Romulus: Latialis Jupiter was he that was worshipped by the Latine People as well as by the Romans. There was also in Rome Jupiter Sponsor, Jupiter Imperator, Jupiter pistor, Jupiter Victor, Jupiter Lucetius à luce, Jupiter Tonans, Jupiter Ultor, Conservator, & Jupiter Fagutalis, because the Beech-tree was dedicated to him; Jupiter Prædator, Marianus, Pompeianus, because Marius and Pompey had built for him these stately edifices.

CHAP. IV.

Of Juno, and of her Children.

Juno was named the Queen of the Gods, the Goddess of the Kingdomes and Riches, because she was Wife of Jupiter. She had also a Jurisdiction and a Command over Marriages, and Child-bearing, which caused many fair Temples and Altars to be erected to her Honour: She brought forth Hebe, Goddess

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Goddess of Youth, and placed and advanced her so far in the favour of Jupiter, that she always poured forth unto him Nectar to drink until she was displaced by Ganymedes. Vulcan was also her Son; but when Jupiter saw how ill-shap't and ugly he was to behold when he came first into the World, he kickt him down from Heaven, so that the poor Babe fell upon the Earth, and broke one of his legs, whereof he halted ever after. When he came to be of years, he followed the Trade of a Black-smith, and work't for the rest of the Gods, especially for Jupiter, for whom he made Thunder-bolts: For that purpose he had several Forges, or Shops, in the Isles of Lemnos, Lipara, and in Mount Ætna: Some were appointed to assist him, and they were called Cyclopes, because they had but one great Eye in the middle of their Forehead; the most famous of them were Brontes, Steropes, and Pyracmon.

But that we may return to the affairs of Juno, the Poets do mention a great injury that she pretended to have received from Jupiter when he was resolved alone, without her assistance, to bring forth the Goddess Pallas, otherwise called Minerva. They tell us, that he performed his design, and that Pallas came out of his Brain in a gallant Armour, the Lance in her hand, dancing a Dance called the Pyrrhick, which was proper to Martial Men, invented by Pyrrhus Son of Achilles, and which was agreeable to a Tune named

named *Hyporchematick*: For these reasons she was held to be the Goddess of War, and to have a hand and in-sight in all the Battels; they did nevertheless attribute to her the invention of several Arts and Sciences, which are the Ornaments of Peace; therefore the *Athenians* did pay unto her a singular homage and respect, having instituted several solemn Festivals in honour of this Goddess, as the *Panathenees* which were kept with divers rare Spectacles, and expressions of joy. *Juno* was inwardly chafed at the birth of this Goddess, because she had no hand in the business; and therefore she resolved to revenge her self upon *Jupiter* by a like action; she resolved to have a Child without any acquaintance with her Husband. The Goddess *Flora* saith *Ovid* taught her the means, she gave unto her a certain Flower, of a strange nature, which caused her to conceive and bring forth *Mars*, the God of War, as well as *Pallas*.

Juno did see and entertain in her service a certain Fellow full of Eyes, called *Argus*, to observe and relate unto her the actions of her Husband *Jupiter*. When part of his Eyes were oppressed with sleep, the rest were waking. But *Jupiter* was not pleased with this watchful Spy, and therefore he sent the God *Mercurius* to lull him asleep with his Pipe, and kill him, at which *Juno* was inwardly grieved: Therefore to reward the faithfulness of her dead Servant, she changed him into a stately Peacock, that shews yet in his feathers the

the great number of the Eyes of *Argus*:

Juno the Sister of *Jupiter* signifies the Air, she saved her Brother from death as soon as he was born; he requited that good Office by Marrying, and raising her to the honour of Queen of Heaven and Earth: But she was not willing to consent to this Incestuous Marriage, therefore *Jupiter* employed his skill and wit to bring it to pass: He took the shape of a Cuckow, and in Storm lighted upon her Lap: *Juno* out of pity received the Bird into her Bosom, to shelter it from the violence of the weather; but when the subtil Bird felt the warmth of her body, it took again the form of *Jupiter*, who obtained his desire, by a promise of present Marriage:

Now *Juno* was represented upon a Throne, sitting with a Scepter in her hand, and a Crown of Gold upon her head, that did touch the Clouds; round about her was the fair and beautiful *Iris*, that is called *Nuncia Junonis*, the Messenger of *Juno*; on every side she was attended by Peacocks, named therefore *Aves Junonis*, the Birds of *Juno*. She was also represented in another manner, as she was taken for the Moon. She was thus called *Lucina*, and painted with beams of light about her face; sitting upon Lyons, a Scepter and a Spindle in her hand; and because the Moon hath a power upon Women with-child, they did make their Addressees unto her in their pain, saying, *Junto Lucina fer opem*.

Juno was also painted with Sheers, and a Platter in her hand, clothed with a Goats skin, crowned

Greek sign ab
ἀἰὲρ invado
quia aer omnia
penetrat &
invadit.

crowned and girded with Vine Branches, and under her feet a Lynx. On the top of her Scepter, which was sometimes given to her, was the Image of a Cuckow, and Castor and Pollux, two Meteors waiting upon her.

Sospita Juno was worshipped in Lanuvium. *Tit. Liv.*

Juno Februaria was adored in February.

From hence Marriage is called *Unicla Jugalia*.

Che tien del nodomantal la cura vinz. Cattar. Im. de gli Dei.

Juno was adored by all Nations of the World, and by all sorts of people; the Souldiers called her *Curetis*, the common people *Populania*, the rich *Misers Soticensa*, or *Sospitatrix*, and *Opipena*, the new-married people *Inderduca*, *Domiduca*, *Unxia*, *Cinxia*, the women with-child *Fluona*, and *Lucina*. Three Cities did worship her more than any others, *Mycenæ*, *Sparta*, and *Argos*. The Poets say, that she spent her Maiden time at *Samos*, a very pleasant Island of the Archipelagus, and that Jupiter married her there. It is certain a yearly Solemnity was performed every year in remembrance of her Marriage, called *Junonia*; at which time the Maids of the Cities did run Races in honour of this Goddess, unto whom they did petition for Husbands, calling her *Juno Pronuba*, and *Jugalis*; and in Rome an Altar was dedicated to this *Juno Jaga*, where the new-married couple did appear to offer Sacrifice. In which this is remarkable, that they did take from the sacrificed Beast the Gall, and did cast it behind the Altar, to express how all displeasure should be banished from such persons.

The Temple of Juno was open on the top, and *Numa Pompilius* commanded that all Whores should not so much as touch or come near her Walls,

Walls, because there had been none so much persecuted by such sort of people as she, and none had greater cause to abominate them; for her lecherous Jupiter was seldom without half a dozen Mistresses. In the War of the Gyants, in the general fright of the Gods, she fled into Egypt, and took upon her the form of a white Cow, which may be the cause wherefore this Animal was adored by the Inhabitants. The Heathens offered to her a white Cow, Geese, and Ravens in Sacrifice. *Adrianus*, the Roman Emperour, presented her a rich gift in one of her Temples; he dedicated a Peacock, her beloved Bird, of pure Gold, with wings round about, at the extremities, he caused all manner of sparklings and precious stones to be put in, that they might serve in lieu of eyes, and represent the perfect form of a Peacock.

Juno was often offended with Jupiter, as she had just reason, and he in like manner was displeased with her; therefore in his anger *Homerus* tells us, that he hang'd her up by the heels, at which sight all the Gods took Juno's part, and laboured to cast Jupiter out of Heaven, but their endeavours were in vain.

She hated all the Children of her Husbands Concubines, especially *Hercules*; therefore she appointed unto him all his Adventures, and he in a tumult unfortunately gave her a wound.

* It was to this Goddess that *Horacius*, who got the Victory of the *Curii*, built a Temple, to make expiation for the horrid crime committed in

* This Juno was nam'd *Juno Sororia*. There was also in Rome *Juno Calendaris*, because she was honored in the Calends. *Juno Novelia*, *Juno Februata*; *Opigena* *Peplona*, &c.

his anger, for he kill'd in a fury his own Sister, because she did weep for her Sweet-heart that her Brother had kill'd in a Duel, upon which the happiness of Rome did depend.

Ilithya was also daughter of *Juno*, called otherwise *Lucina*.

Præpositam timidis parientibus Ilithyam. Ovid *Mesam.* lib. 9.

She is named *Πρότυα Ἰλθύη* *ἡ ἑνταρ ἑωνοχέει.* Hom. 4. *Iliad.*

Junones were the *Genii* or *Demonies* that waited upon women, but of that hereafter.

The Children of *Juno* were *Hebe*, *Vulcan*, *Mars*.

Hebe the Goddess of Youth was painted as a dainty Girl, covered with Garlands and Flowers: Her Mother conceived her in a pleasant manner, without any acquaintance with a Male; for she was invited to a sumptuous Feast by *Neptune* in *Jupiter's* Palace, and there she met with a dainty Sallad of Lettice that moved her imagination, and caused her to conceive this *Hebe*, whose Beauty advanced her into *Jupiter's* favour, and in his service, for her Office was to present the Cup to him when he was at Dinner with the other Gods.

A misfortune happened to this young Girl at a solemn Feast in the presence of all the Heavenly Company that was invited; her heels tript up, and discovered her nakedness to them; which accident made *Jupiter* remove her, and place *Ganimedes* in her Office. She had several fair Temples built unto her, especially near Athens, where all Vagabonds and idle Knaves did find a favourable Sanctuary, and good entertainment. The Poets tell us, that when *Hercules* was admitted amongst the Gods, *Jupiter* recommended him for a Husband to *Hebe*, who was married to him. From this jolly and pleasant

fant Goddess all merry Meetings of Youth are named *Hebetria*. Greek ἡβη-
θηριον.

Vulcanus was also a Child of *Juno*, nursed by *Thetis*, and the Nymphs, when *Jupiter* kickt him out of Heaven. He is taken for the Natural Heat; therefore the Egyptians in their Hieroglyphicks did represent an Egg proceeding out of *Jupiter's* mouth, from which *Vulcanus* was ingendred. The Lightning was ascribed to him, when it was dusky and darkish, as the white Lightning to *Minerva*, and the red to *Jupiter*. He was an ill-shap'd Wretch, inso-much that *Minerva* scorned his offers when she was wooed by him; he behaved himself very generously in the War of the Gyants, for he began the onset, whiles many of the other Gods fled away. His two Wives were *Aglaia*, and *Venus*. The latter had no kindness for him, because of his deformity; therefore she sought satisfaction somewhere else, and readily accepted of the embraces of *Mars*: But *Apollo* gave notice of the meeting to poor *Vulcan*, who found a way to trapan the Knave in bed with his Wife: He spread his Net all over the place, and caught them there together; and to put them to greater shame, he sent for all the Gods to be Witnesses of their dishonesty.

He was the only Black-smith that made the Chariot of the Sun, the Armor of the Gods, and of the Heroes, and *Jupiter's* Thunderbolts. His Feasts were named *Protervia*. The Romans did run about with lighted Torches in honour of him, and did sacrifice unto him the Lym.

In Greek ἡβη-
σοι
from παλιν
to be bright.
Vulcanus à
volvendo; or
à volando
Candor,

The Star of *Mars* in the Heavens, receives an influence from, and is a friend to *Venus*. This is the cause of the Fable. *Philoftr.*

Gallus was the Centinel at the door; and because he gave not notice of *Apollo's* rising, he was turned into a Cock, that now foretells his rising in the Heavens

Greek *αἰνός*.The Scythians had no other God. *Justin.*

Herod saith, that they worshipped other Gods, but did allow no Temples nor Statues but only to *Mars*. *Claudian.*

Mars, or *Mavors*, was another of *Juno's* Children, begot without her Husbands assistance, in revenge of the affront received from *Jupiter*, who did bring forth *Pallas* in the same manner, without *Juno's* privity. He was never welcome to *Jupiter* in his Minority; he was nursed by *Thero* in the Northern Climates that are inclinable to War. He was represented upon a high Chariot, drawn by two furious Horses, named by some Terror and Fear, with all his Armour Defensive and Offensive: His attendance were three frightful Spirits, Apprehension, Contention, and Clamour: Before him Fame full of Eyes, Ears and Tongues, did fly. His Sister was *Bellona*, that had usually a Bloody Whip in her hand. He was said to be born in *Thracia*, because the people of that Country did offer unto him Humane Sacrifices, as other people did the Wolf, the Vulture, the Dog, the Pye, the Calf, and the Horse. He was mightily esteemed of the Romans, because they held their beginning from him, and gave out, that *Romulus* was his Son: Yet they would not suffer his Statues and Images to be raised in their City, but caused them to stand without, to intimate their inclination rather to Foreign than Civil War. His Priests were named *Salii*, because they did skip about his Altars that were erected under the same Roof as those of *Venus*, to express the happy influences that the Stars, *Mars* and *Venus*, did poure upon us when they meet in the Nativity of Children.

Mavors

Mavors sanguinea qui cuspide verberat urbes, *Claudian.*
 Et *Venus* humanas quæ laxat in otia curas,
 Aurati delubra tenent communia Templi.
 The Poets take notice that *Mars* was released at the request of *Neptunus*, when he was caught in *Vulcan's* Bed with *Venus*; for that old God did consider how it might be his own case to be surprised in the same manner.

CHAP. V.

Of Apollo, and of the Sun.

AT last *Jupiter* began to be weary of *Juno*, and to desire change; therefore to satisfy his appetite, he cast his affections upon a certain *Latona*, whom he entirely loved. *Juno* was enraged when she heard of her Rivals happiness, and sent against her a Serpent of a prodigious bigness, named *Python*, which was crept out of that filthy slime and matter that remained after the Deluge of *Deucalion*, whereof we shall have occasion to speak hereafter. And to the end that the poor *Latona* might not escape the fury of this Monster, *Juno* had covenanted with the Earth to allow her no other retreat besides the Island of *Delos*, which then was floating in the *Ægean* Sea, and sunk under water. *Neptunus* out of pity raised it up, and fixed it in a place, so that it might serve for a refuge and dwelling to this Exiled Creature, when she was near the time of her Delivery.

He is named *Πύθων*, because he kill'd at Cuffs *Phorbas* a cruel Robber, that hindered the access to his Temple in *Delphos*.

livery. *Latona* was there brought to Bed of *Apollo* and *Diana*, upon the large leaf of a Palm-tree, which by chance was found in that Desolate Island.

When *Apollo* came to be of years, he remembered unto what shifts and extremity the Serpent *Python* had reduced his poor Mother; therefore he kill'd him with his Bow and Arrows, after a long and grievous fight, during which, these words *Jo Pæan* were frequently heard. From hence is derived the custome of singing and repeating these words in the publick Plays, in the Triumphs and Victories.

After this happy Combat, he begot a Son called *Esculapius*, whom he committed to the Tuition of *Chiron* the Centaur, to be brought up in the Mysteries of Physick, whereof he was afterwards esteemed the God. But *Jupiter* strook this *Esculapius* with his Thunderbolts, because he restored to life *Hyppolitus*, who had been torn in pieces by his own Chariot Horses when he fled from the fury of his Father, as we shall see in the story of *Theseus*. The death of *Esculapius* did not a little afflict *Apollo*, and because he could not revenge himself upon *Jupiter*, he kill'd the Cyclopes that had made the Thunderbolts with which his Son had been smitten. *Jupiter* was highly incensed at him for this action, and therefore banisht him out of Heaven, and deprived him of the priviledges of his Divinity for a time. Whiles he was thus banished

ished and shut out of Heaven, he endured a World of misery: His poverty constrained him to go to the service of *Admetus*, King of *Thessaly*, to feed his sheep for a livelihood: For that reason he was esteemed the God of Shepherds: In this Quality they did offer unto him the *Wolf*, the Enemy of the Sheep. As he did one day keep his Cows, *Mercurius* the God of Thieves stole from him one of the best, and when he did complain of it, and sought satisfaction, the former Thief very subtilly stole from him his Quiver that hung upon his shoulders, all which turned into sport and laughter.

The misery of *Apollo* could not hinder him from falling in love with a certain *Daphne*, who would never consent unto his entreaties. As she was one day running from his pursuits, she was changed into a Laurel, which therefore was consecrated unto *Apollo*. But he met afterwards with a greater misfortune, when he played with little *Hyacinthus* his Darling, for while he was sporting with him by chance, he strook him in such a manner, that he died presently after. The Earth was so much moved with compassion at this unhappy accident, that she caused the Flower *Hyacinthus*, a Violet, to rise out of the drops of his Blood, to perpetuate his Name to Posterity. *Apollo* was in no small danger by this misfortune; for some did concern themselves for the death of *Hyacinthus*, seeking to revenge themselves upon him; of whom be-

From hence
the Prov.
ἐστὶν ἀμύδν-
τῳ, a witty
child, because
he was a
young Thief.

ing jealous, he fled to the City of *Troy*, where he met with *Neptunus*, fallen also into the displeasure of *Jupiter*.

Both together seeing themselves reduced to extreme poverty in a strange Country, far from their possessions, resolved to enter themselves in the service of King *Laomedon*, to help him to build his City. They work't long for this ungrateful King; but when they saw no hopes of the Reward promised to their labour, they threatned to revenge themselves. *Neptunus* with the swelling Waves of the Sea had almost drowned him, and all his people; and *Apollo* sent amongst them such a furious Pestilence, that it left every where nothing but Desolation and Slaughter.

When *Laomedon* saw into what inconveniencies his perfidious dealing had brought him, he consulted the Oracle, that informed him, that there was no other way to appease the displeasure of these angry Gods, but by exposing every year a Virgin of *Troy* to be devoured by the Sea-Monsters. The Lot fell at last upon the Kings Daughter *Hesione*; but *Hercules* offered to deliver her, and fight with the Sea-Monster, if *Laomedon* would give him for the reward of his service the Horses begot of a Divine Seed, which were then in his Stables at *Troy*. The promise was made, but perfidious *Laomedon* stood not to it when *Hesione* was set at liberty, which so much incensed *Hercules*, that he laid Siege to the City of

of *Troy*, took and sackt it, kill'd *Laomedon*, and carried his Son into Captivity, who was afterwards redeemed by the *Trojans*, and for that cause was named *Priamus*; as we shall see in the sequel of our discourse.

After all these misfortunes, *Apollo* re-assumed again his Divinity, and became one of the most noted of all the Gods, not only by the great number of Oracles that he did give in several parts of the World, but also by the several Functions and Offices that were attributed unto him, and by the famous persons that were said to Be his Sons.

First, He was taken for the *Sun*, and in this Quality he had the name of *Phebus* given to him, that is by interpretation, *The Light of the Living*. It is true, that some do differ in their relations concerning the Sun, and say, that his Father was one of the *Titans*, named *Hyperion*, from whence it is that he is called *Titan*. They have imagined that he rides upon a glorious Chariot, that every night he goes down to rest in the Ocean, until the next day, when the Hours do prepare him his Horses to begin again his course. He did seem to delight in the Isle of *Rhodes*, more than any other part of the World, for this reason; because, as *Solinus* doth report, there is no day never so dark nor clouded, but the *Sun* appears to the Inhabitants there: Besides they say, that in this Island he begat his Daughter *Rhodia*. He sent down in it showres of Gold, and caused on his

From hence
the Proverb
Κολοσσι
τὸ μέγεθος
of a huge body

The *Pythia*
did offer Ora-
cles in her
belly without
the assistance
of mouth or
tongue, there-
fore called
ἐγχεσίμυθος
*Plutarch de
Orac.*

his Birth-day Roses to open and spread. The *Rhodians* did dedicate unto him that famous Colossus of Brass, of 800 feet in height, and of a proportionable bigness, which was broken down by the *Sarazens*, that took the Island in the year of our Lord 684. When it was beat in pieces, they loaded above 900 Camels with it. This was esteemed one of the seven Wonders of the World.

Amongst the most famous places where *Apollo* did give Oracles, *Delphos* was one of the chief: In it was a glorious Temple, or Fabrick, enriched with innumerable gifts, which came from every corner: In it was a Woman, Priestess, named *Pæbas*, otherwise *Pythia* or *Pythianissa*, that received the Enthusiasm, sitting upon a little Table supported with three feet; it was called *τεῖπος*, or *Cortina*, because it was covered with the skin of the Serpent *Python*.

This God was also esteemed the Inventer of Musick, he slew the Satyre *Marsias* alive, because he was so impudent and daring as to challenge him to sing. The *Muses*, that were Daughters of *Jupiter*, and of *Mnemofyne*, were committed to his tuition; their names were *Calliope*, *Clio*, *Erato*, *Thalia*, *Melpomene*, *Therpsicore*, *Euterpe*, *Polymnia*, or *Polyhymnia*, and *Urania*. They had several names, according to the several places where they did dwell: Sometimes they were called *Pierides*, because of the Forrest *Pieris* in *Macedonia*, where they were said to be born; sometimes *Heliconi-*
des;

des, from the Mountain *Helicon*, which is nigh to their beloved *Parnassus*, from whence also they were named *Parnassides*, and *Cytherides*, from the Mountain *Cytheron*; *Castalides*, and *Aganippides*, from two noted Fountains that were consecrated unto them.

These *Muses*, by the assistance of *Apollo*, invented Musick: Their chief Office was to be present at the solemn Festivals, and Sacred Banquets, and there to sing the praises of the famous men, that they might encourage others to undertake glorious actions. They were esteemed for their Chastity which they did profess so much, that when *Adonis*, the Favorite of *Venus*, offered to stir up in them some inclinations of Love, they fell upon him, and put him to death.

The Children of *Apollo* were many, besides that *Rhodia* mentioned before: He had *Atha*, the Father of *Medea*, King of *Colchos*: unto whom was committed the Golden Fleece, by *Phrixus* the Son of *Athamas*, King of *Thebes*, when he fled with his Sister from the fury of his Step-mother, as you shall see in the eleventh Chapter. *Apollo* had another Daughter named *Pasiphae*, married to *Minos* King of *Crete*, and who became at last enamoured with a Bull, by whom she had the Monster called *Minotaur*. *Phaeton* was also his Son. This young Gallant had an ambitious fancy to govern the Chariot of the *Sun*, and to give light to the World for one day: But not knowing the right way through the middle

From this accident men under the line are black, as some say.

middle of the Air, and wanting strength to rule the winged Horses that ran so swiftly, he set the Heaven and part of the Earth in a flame: For which cause *Jupiter* being offended, kill'd him with his Thunderbolts, and cast him head-long into the River of *Padus* in *Italy*, that is otherwise called *Eridanus*; where his Sisters, afflicted with his misfortune, were changed into Poplar-trees, and their Tears into Amber, as the Poets say.

After this Conflagration, there happened an Universal Deluge, when *Deucalion*, the Son of *Prometheus*, was King of *Thessaly*; for the waters were so great, as they say, that all living Creatures were destroyed, only *Deucalion*, and *Pyrrha* his Wife, were forced for the safety of their lives to seek a retreat upon the top of Mount *Parnassus*. When the Waters were abated, and that they saw themselves alone in the World, they requested the Gods to create some other men to keep them company, or to deprive them of their lives. *Themis*, the Goddess of Justice, sent them word, that their desire might be accomplished, if they did but cast behind them the bones of their Grandmother. They presently imagined, that this Grandmother was the Earth; therefore according to this order, they gathered up the stones, and cast them over their backs: Those that were cast by *Deucalion*, were turned into men; and those that came from *Pyrrha*, became women. By this Stony Generation all the Earth hath been fill'd.

fill'd. This Deluge and another that happened in the time of *Ogyges* King of *Thebes*, are the most remarkable in the writings of the Poets.

This Deucalion is commended for his Piety Addit. Not. and Justice, and is said to have built the first Temple for the worship of God. It is plain by the circumstances mentioned in the Poets, that this Fable is borrowed from the truth of the Scripture, from the History of Noah, who saved himself and his family from the universal Deluge by Gods appointment. Nicolaus Damascenus and Berofus Chaldeus, two of the ancientest Historians do mention this Deluge, with some difference from the Scripture: Moreover, they say, That the Ark in which mankind was saved, did continue till their daies upon Mount Barin in Armenia, where it was worshipped, as well in requital of that good service that it had rendred, as because of those Diseases that it did cure, and the miracles that it did work. Abi- *Euseb. Evangel. prepar.*
dendus relates the same Story with some change of Names. This is an infallible argument to prove the Truth of this Story, seeing so many persons that did live at such a distance one from another, that they had scarce any correspondency between themselves, but none with the Possessors of Moses writings, do all agree in one Relation. From hence it may be easily proved, That they had this, and all their other Stories that are agreeable to those of Moses, from the Tradition of their Forefathers, as Moses had his.

D

Apollo

'Απόλλων ab Apollo was one of the most gentile Gods of
'Απολλυειν à the Heathens, of whom they do not relate such
destruendò. filthy Stories as of the others : He was the God
of Wisdom, Physick, Musick, Learning, and

His Names are Arching : He was represented as a young man
without a Beard, and Rayes of light about his
Nomius, Abæus, Ægyptius, Head, in one Hand was a Harp and three Graces,
Agræus, Cerdeus, Lycius, and in the other a Shield and Arrows. He was
Gryneus, Delius, reputed the Father of many Eminent Persons, of
Lamius, Æsculapius, of Eleutherus, of Delphus, of Philan-
drus, of Janus, of Miletus, and of Arabus, &c.
Nepæus, Pa- He was famous for Oracles at Delphs : There
taræus, Par- was a most stately Temple, enriched with the
nopius, Hyper- Gifts of many Princes dedicated to Apollo :
boreus, Thyre- Cræsus enriched it with much Gold and Silver.
us, all these In it was a dark Cave, where a Trivet of Gold
Names are de- did stand, upon which the Pythia or Priest of
rived from Apollo did sit. When the Oracle was consulted
places where she began immediately to swell and foam, being
he was wor- possessed with an evil Spirit, who did give an
shipped. answer to the parties that were present ; they did
never appear with empty hands. The Custom
was, before the Oracle was questioned, to offer
sacrifice to Apollo that was there named Iune-
nius. Now the Sacrifices that were pleasing to
him were Bulls, Lambs, and young Heifers :
The Wolf also, the Crow, the Swan, the Hawk,
the Juniper, the Laurel, the Olive, and the Hy-
acinth were consecrated to him. Some do say,
That under the Trivet hath been seen a Dragon,
that did give Answers to the Petitioners. In
several places he did give Oracles, but the most
noted was Delphs a City in Greece, that is
said

τὰ ἐν τῷ τρι-
ποδῷ Προ-
an infallible
truth.

said to be the middle of the World, for the Poets
report, That Jupiter, being desirous to know
where the middle was, let fly two Eagles at the
same instant, the one from the East, the other
from the West, and that they both met at the
City of Delphs : Therefore in remembrance of
this, a Golden Eagle was laid up in the Temple
and consecrated to Apollo.

During his Disgrace he assisted Alcathous,
as well as Laomedon, to build his Labyrinth,
where he had fixed a stone, upon which his Harp
being laid, it gave unto it the wonderful virtue of
sounding melodious Tunes, when it was touch'd
with any hard Instrument.

The Romans erected several Altars to this
God, distinguished by many Names. There was
one to Apollo Coelis pex, and another to Apollo
Medicus : And when Augustus got the Victory
of Antonius and Cleopatra, he built a Temple
to Apollo Palatinus, called also Actiacus Na-
valis, and Parætonius : The Doors were of
Ivory, and Gold, and within were many Statues
of Gold and Silver ; it was also enriched with the
Spoils of the Enemy. There was also in Rome
Apollo, Sandaliarius, Sorianus, Tortor, Thuf-
canicus. They did solemnize in honour of him
publick Playes called Ludi Apollinares.

* Æsculapius was one of his Sons, begotten of
the Nymph Coronis, and because she had admit-
ted another to her Bed, when she was big with
Child of Diana, some say Apollo kill'd her with
an Arrow, but he saved the Child by cutting
it out of her Womb. The truth is, This Æscu-

The Persians
adored Apollo
or the Sun in
the figure of a
Lion, crowned
with a Diadem
holding the
Horns of an
Ox in his
paws. They
called the Sun
Mithra.

Tertullian lib.
1. contra Mar-
cionem & Q.
Curtius.

* Ασκληπίος
ab à privativa
& τὸ σκελλε-
σθαι quia non

finit mori vel
ab ἀσφαλῆς &
ἥπιος quia me-
dici sunt cru-
deles, & blandi
Omnes medicidi
cebantur Æs-
culapii.

lapius was a poor Infant cast away and laid in a Wood near Epidaurus, by the cruel Parents that were ashamed to own it. Some Huntsmen fortunately found it, and seeing a lighted flame about the Head, they look'd upon it as a prognostick of the Childs future Greatness; it was therefore delivered by them to a Nurse named Trigo; the Poets say a Goat gave him suck, he studied Physick under Chiron the Centaure: He proved so excellent a proficient in this kind of Learning, that he was generally esteemed the God of Physick. In the City of Tetrapolis, belonging to the Ionians, he had a Temple full of rare Gifts, offered by those that did ascribe their Recoveries from sickness to the Power of Æsculapius. The walls also were covered and hung with the memorials of the miracles done by him.

Therefore
Ovid saies he
was changed
into a Serpent.

The Romans sent for him from Epidaurus when their City was troubled with the Plague. They say that the Serpent that was Worshipp'd there for Æsculapius did follow the Ambassadors of its own accord to the Ship that transported it to Rome; Where it was plac'd in a Temple built in the Isle called Tiberina. The sick people were wont to lie in it, and when they found themselves no better, they did scold at Æsculapius.

He was painted as an old man with a long Beard, Crowned with a branch of a Bay-tree, in his Hand was a staff full of knots, about which a Serpent had twisted it self; at his Feet did stand a Dog or an Owle. These particulars were Representations and Hieroglyphicks of the Qualities

lities of a good Physician; Who must be as cunning as a Serpent, as vigilant as a Dog, as full of Experience as an old Senior, to handle such a difficult and troublesome staff as Physick.

It is reported of Dionysius of Sicily, that he cast a good jest upon Æsculapius to cloak his Sacriledge; for when he came into a Temple where the Statues of Apollo and Æsculapius were together, and that of Æsculapius had a grave Beard of massive Gold, he told him that it was not just he should have a Beard, and that Apollo his Father should have none: therefore he caused it to be taken away, and melted for his use.

Unto this God they did dedicate the Serpent, the Raven, the Goat, the Dog, and the Dragon: And for his sake in the Woods, near the City of Epidaurus, the Grecians did celebrate Playes every five years, nine daies after the Isthmian.

CHAP. VI.

The History of Diana.

THis Goddess hath three names, either because of three Offices that are attributed to her, or because the Poets do confound three Divinities in one: She hath been represented with three Heads, and then she was called *Triple Hecate*: In the Heaven she is *Luna*, the Moon: In the Earth *Diana*: And in Hell *Proserpina*.

First, as she is the Moon she is called *Phæbe*, because of her Brother *Phæbus* from whom she borrows her Light : She is also named *Cynthia* and *Delia*, from the place of her Nativity. She grew amorous of the Shepherd *Endymion*, that *Jupiter* had condemned to a perpetual sleep, because he had been too familiar with *Juno* his Wife. *Diana* hid him from the sight of *Jupiter* in a Mountain. The truth is, That *Endymion* did study very much the motions of the Moon, and for that end he was wont to pass the nights in the retired places, to behold her with less interruption. The Sorcerers of *Thessaly* did boast to have the power of drawing her to the Earth by their Charms. They imagined that she did come here below to walk amongst us when she did disappear to our eyesight by an Eclipse.

She is also called *Diana* upon Earth, and so she is the Goddess of Woods, of Mountains, and of Huntsmen : Therefore she is always painted armed with Bow and Arrows, and three score Maids or Nymphs in her train. She had some Office when Women were brought to Bed, and so she was named *Lucina*. She did alwayes keep her Virginity, and therefore would never suffer any thing to the prejudice of her Honour : For that reason she did severely punish the rashness of the Hunter *Acteon*, who having met her with her followers, he beheld her with too much curiosity whiles she was washing her self. She was

Juno is also called *Lucina*.

was not content to load him with reproaches, but changed him into a Deer, so that his Dogs not knowing him for their Master they tore him in pieces. At *Ephesus* was her chief Temple, which was one of the Wonders of the World. *Erostratus* set it on fire that his name might be rendered famous, having no other means to get renown but by this wicked deed. The *Ephesians* did command that none should offer to mention his name upon pain of Death. It is remarkable that *Alexander* the Great came into the World the very day that this incendiary or burning happened in *Asia*.

It was the custom of certain people amongst the *Scythians*, named *Tauri*, upon the *Euxin-Sea*, when they paid their homage to this Goddess, to offer unto her nothing but humane sacrifices : As many *Greeks* as did unhappily make Ship-wrack upon their Coast, and all the strangers that did fall into their hands, were condemned to bleed upon her Altars, as we shall see more at large in the Story of *Orestes*.

Finally this Goddess with three Faces was *Proserpina* in Hell, although some esteem *Proserpina* to be the Daughter of *Jupiter*, and of *Ceres*, who was ravished by *Pluto*, when she went abroad upon Mount *Ætna* in *Sicily* to gather flowers : Therefore it is said that *Ceres* her Mother, hearing of her misfortune, travelled all over the World to seek after her : And at that time taught men to

Sow, to Manure the Ground, to Reap, and change their Food of Acrons into that of Bread : For that reason she is worshipped as the Goddess of Corn.

Addit. Not.

Ἀστερίς ab
ἀστερίω
valeo quia po-
tens erat Virgo,
& incolumis a
voluptatibus
aliena.

Therefore by
the Greeks cal-
led *ἑλέστια*.

Diana the Goddess of Hunting, Child-bearing, Virginity, and Dancing, is said to be the Daughter of Hiperion, by others of Tartarus, or of Coeus, or of Aristæus; but the plurality do make her the Daughter of Jupiter and Latona : Her Brother was Apollo, and because she was first born, the Poets say that she did this good Office to him and her Mother, as to help her to be Delivered of him in a Desolate Island where no Midwife was to be found; therefore she is esteemed a Goddess that had a hand in bringing Children into the World. She always kept her Virginity, therefore she is represented by a Greek Poet petitioning Jupiter.

Ὅς μοι παρθένῳ ἀιώγιον ἄππα φυλάσσει.

* This shews
the nature and
property of
the Moon.

* She was cal-
led from the
places where
she was ado-
red, Diana,
Taurica, Per-
fica, Minthia,

Ephesia, Forensis, Lycea, Sospita, Leucophryne, Salaminia, Alphe-
dia, Euclea, &c. And Jacularix, Venatrix, *χθονία*, Triformis,
δυσήτης, destroyer of beasts, &c. Therefore named Lya or
Lua.

* She was painted with her Bow and Arrows in
a Silver Chariot drawn by two white Stags,
sometimes by two Horses, one black the other
white : On her * Shoulders were two Wings to
express her swiftness, and in her hands were a
Lion and a Leopard. She delighted in Hunting,
and therefore she was named Dyctinnis, from
δύκτιον, a Net used by Hunters.

She

She kill'd the Son of Pyrenes the Nymph in
a chaffe, his mother bearing of this misfortune,
poured forth such a quantity of tears, that she
was changed into a Fountain of that Name.

And because she was a Virgin, and no Lover
of Marriage, the young Virgins that had a mind
to change their condition, did first offer Sacri-
fice to appease and satisfy this Goddess : And
when their Belly did begin to rise so high that
their Virginal Girdle was too little for them,
they came to offer it in the Temple of Diana :
From hence is derived this expression, Zonam
solvere, which signifies to be with Child.

The Hunter Alphæus was a Suter to Diana,
but could never obtain his request. Unto her
were sacrificed Men, and Women, Bulls, Oxen,
Boars, and the first fruits of the Seeds of the
Earth : Which because King Oeneus neglected
to offer unto her, she sent a wild Boar of a pro-
digious bigness into his Territories, to cause
there a destruction, as Ovid tells us. The Hea-
thens did sacrifice Virgins upon her Altars, and
instead of them afterwards a White Hart. The
most noted place where she was worshipped was
Ephesus, her Temple there was built and con-
structed by Chersiphron, and enlarged and in-
riched by every Prince afterwards : In it were
a hundred twenty seven Pillars, erected by so
many Kings : It was four hundred twenty five
foot long, and two hundred and twenty foot
broad : When it was burnt by Erostratus but the
Ephesians rebuilt it again.

Under the Protection of this Goddess were
the

There were
three degrees
amongst her
Priests,
μελλίεργ,
μελιεργ,
ισερ,
Novices en-
tered into the
Office, and
παλίσερ
that were
grown old in
the Service.
Plutarch.

the Vagabonds and all Debtors, and all sorts of Woods. Her Images were commonly placed in the Corner of the Streets, and Wayes, with two Dogs chained at her Feet, and therefore called Trivia Diana.

*In Greek
μῶν à μέω
maneo per an-
tiphrasin quia
non manet
eadem.*

*The Romans
did offer unto
her the spoils
of the Enemy.
T. Livius 5.
Decad. lib. 5.*

Some say that Luna, otherwise Diana, was the Daughter of Hesperion and Thæa, who sorrowing above measure for her dear Brother Sol, that was murdered and cast into the Po in Italy, she drowned her self also in that River. Sol afterwards appeared to his Mother in a Dream, and desired her not to weep for his misfortune, because he had obtained thereby immortality with his Sister. This Dream she related to the people, who transferred the names of Sol and Luna to the two Lights of the Heavens, that were before named Fires : And because Thæa did in a frantick manner, with a Kettle in her hand run up and down the Country making a noise, they performed the Sacrifices to Luna with the noise of Drums, Kettles, Cymbals, Trumpets, &c. And when she was eclipsed, they made a rattling in the Streets that she might not hear the enchantments of Witches, whom they thought to be the cause of it.

CHAP. VII.

Of Bacchus,

Bacchus was born in the City of Thebes, his Father was Jupiter, and Semele was his Mother : She suffered her self while she was

was big with Child, to be deceived by the persuasions of Juno, that did hate all the Mistresses of her Husband. For Juno disguised her self and came in the habit of an old Woman to Semele, telling her, That it did concern both her interest and honour, that Jupiter should visit her in the same manner as he did Juno, with his Thunderbolts in his Hand, and that she should beg from him this favour : Jupiter could not deny her the request, but it happened that she was by this means consumed according to Juno's desire. The Childs danger moved Jupiter, who presently separated him from his dead Mother, and shut him in his Thigh until the full time of his Birth was expired ; So that he did him the Office of a Mother : For that reason Bacchus is called Bimater : Other Names are given unto him as Dyonisus, Liber, Bromius, Lycaeus, Lenæus, Evan, &c.

As soon as he was born he was delivered to Silenus and the Nymphs, some say to Ceres, to be by them brought up ; they were therefore in reward of their good Service received up into Heaven, and there changed into Stars called now Hyades.

When Bacchus came to be of Age he passed through most part of the World, and made War upon the Indians, whom he overcame, and in their Country he built the City of Nisa. He was the first that did introduce the custom of Triumphant ; at that time he did wear a Golden Diadem about his Head.

His

Therefore
named

ἄμυνος

Διόνυσος

cruel Bacchus.

His Chariot was drawn by Tygers, his Habit was the Skin of a Deer, his Scepter was a little Lance, adorned with branches of Ivy and of the Vine. He invented the use of Wine, which he gave to the *Indians* to drink, at first they imagined that he had given them poison, because it had made them both drunk and mad. They did commonly sacrifice unto him Men, but since his expedition into *India* he was content with other Sacrifices; for they offered unto him afterwards nothing but Affes, and Goats; to signifie, that those that are given to Wine, become fots, as Affes, or as lascivious, as Goats. *Bacchus* was brought up with the Nymphs, that teacheth us that we must mix Water with our Wine. He never had other Priests but the Satyrs, and women because the latter had followed him in great Companies in his Journeys, crying, singing, and dancing continually: Therefore they were named *Bacchanales*, *Mimallones*, *Lena*, *Bassarides*, *Thyades*, and *Menades*, names that express fury and madness. The greatest solemnities in honour of this God, were every three years, called therefore *Trieteria*, or *Orgia*, from the word ὄργη, which signifies a transport of anger, because these mad Women clothed themselves with skins of Tygers, Panthers, and in their hair hanging down they did run over the Mountains with lighted Torches in their Hands, crying aloud, *Eu hoe Evan*, *Eu hoe Bacche*, that is, Good Son, a name given to him by *Jupiter* when in the War

War with the Gyants, this *Bacchus* in the form of a Lion, ran violently upon the first and tore him in pieces.

Bacchus was usually painted with a Miter upon his Head, an Ornament proper to Women, or with a bald Pate, which signifies the effect of the excess of Wine. He had a Sickle in one Hand, a Pitcher in the other, and a Garland of *Roses* upon his Head. He did always appear young, because Wine moderately taken purifies the blood, and keeps the Body in a youthful strength and colour. His Temple was next to *Minerva's*, to express how useful Wine is to revive the Spirits, and enable our Fancy to Invent; for that reason the Heathens did sacrifice unto him the quick-sighted Dragon; and the chattering Py was also sacred to *Bacchus*, because Wine doth cause us to prattle more than is convenient. His Sacrifices were usually performed in the Evening and at night: And it is reported of him, that he carried the Torch before *Proserpina*, when she was led to be married to *Pluto* the infernal God.

Juno could never endure the sight of him, therefore she labour'd to drive him out of Heaven, and to banish him from all Society; he fled from her fury, and as he was resting himself under a Tree, a Serpent named *Amphisboena* bit him, but he kill'd it with a Vine branch, which is a mortal poison to some Serpents. *Juno* continued her hatred for him because he was her Husbands Bastard, until she

Addit. Not.
He was also painted riding upon a Tiger, in one hand a bunch of Grapes, in the other a cup full of Wine.

Bacchus was called *Hedereus*, *Servator*, *Lysius*, *Lyeus*, *Nyseus*, *Leneus*, *Dithyrambus*, *Briseus*, *Sabasius*, ὁ σαβάζων, a venerando

Iacchus, *Elebeus*, *Thyoneus*, *Nysileus*, *Ovid lib. 4.*
Metam. l.
He is called *Vitifer*.

ἄλκχος
Furore percitus, a mad man, and a mad god.

cast

cast him into a fit of madness, which made him undertake an expedition against the Indians, and run over all the East Countries : Lusus was his companion, from him Portugal is called Lusitania.

The truth is Liber, otherwise called Dionysius, or Osiris, by the Egyptians, was a King of Nyssa a City in Arabia Felix, who taught his people, and the inhabitants of the adjoining Countries many useful Arts, as the ordering of the Vine, and the preserving of Bees : He established several good Laws ; he is therefore called Διονύσιος. He persuaded the people to sacrifice to their Gods. He was therefore mightily honoured by all civil Nations : The Græcians established several Festival daies in honour of him ; the chief are their Trieteria, kept every three years in remembrance of his Indian Expedition, performed in that space of time, their Apaturia, their Phallica, and their Lenæa in the beginning of the Spring, that he might bless their Vines. This latter Festival was named Orgia, because his Profelytes did express in it nothing but fury and madness, although this name is sometime taken for all other Festivals. The Romans had appointed the Ascolia in honour of Bacchus, at which time they carried the Statues of this God about their Vineyards, as the Papists do beyond Sea their Host, or the Priest's God about their Fields that he might bless the fruits of the Earth. Afterwards the procession of Bacchus did return to his Altar, and there they raised the consecrated Victim

upon

He is called
 θεῖος
 Πίνδαρος
 Pindar. &
 Horace lib. 2.
 Od. 19.

This Festival
 is called the
 Festival of
 God. It is about the
 month of
 May.

upon the top of a Lance, and did burn it to the honour of Bacchus ; besides they took his Statues and Images and did hang them upon high Trees, imagining that they did contribute to the increase of the Grapes and of the Wine.

Now the Beasts that were dedicated to Bacchus, were the Goats, the Dragons ; the Egyptians offered Sows. The Trees consecrated to him were the Ivy-tree, the Oak, the Fig, the Vine, the Smilax, and the Fir-tree. It was the Custom that all those that did sacrifice to Bacchus, did approach his Altars with a Branch or a Crown of that Tree in their hands, which they offered unto him. Bacchus was sometimes seen with a Garland of Daffadil or Narcissus about his head. His Priests were Women painted in frightful shapes, with Snakes for their Girdles, and Serpents twisted about their hair to represent their cruelty : for when they did perform the solemnity of this God, they did run with lighted Tapers and Swords in their hands, and did sometimes destroy one another, as Agave did her Son Pentheus, who despised Bacchus and his Sacrifices.

This God did, as the Poets tell us, punish all those persons that did neglect or oppose his Worship. Alcethous was changed into a Batt, Philostrat. because he would not Sacrifice to him. And the Pyrats of Tyre, that stole him with an intent to abuse him, were changed into Dolphins ; for when they had brought him on Ship-board, he forced them into the Sea in the shape of a furious Lyon.

T. Li-

T. Livius lib.
39.

T. Livius relates a strange story of the Festivals of Bacchus, in Rome introduced by a Fortune-teller of Greece. Three times in a year the Women of all qualities did meet in a Grove called Simila, and there did act all sorts of Villany, those that did appear most reserved were sacrificed to Bacchus; and that the cries of the murdered and ravished Creatures might not be heard, they did howl, sing, and run up and down with lighted Torches: When the Senate was acquainted with these night meetings, and their filthy practises, they banished them out of Italy.

CHAP. VIII.

Of Mercurius.

In Greek
Ἑρμῆς

quia interpretatur
C. Nuncius Deorum,
Mercurius
quasi mercium
curans.

HE was esteemed one of the most remarkable of the Gods, as well for the Nobility of his Birth, as for divers Offices attributed to him, and which are very pleasantly described in the tenth Ode in the first Book of Horace.

He was the Son of Jupiter and Maia Daughter of Atlas, who bears up the Heavens with his Shoulders, he was born upon the Mountain Cyllene, which is in Arcadia.

His ordinary Office was Ambassador and Interpreter of the Gods, in this quality, he had Wings at his Heels, and at his Head, and in his Hand a Caduceus, which was a Rod with two Serpents twisting about it their Tails, in token

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token of peace and amity. It is thought that Mercurius is the discourse which interprets our mind and thoughts, it flies as he did, for there is nothing more quick and speedy than the discourse, which hath the power of gaining and uniting hearts.

Another of his Offices was to shew the ways, and to guide the deceased Souls into hell; therefore the Poets do say, that none can die until Mercurius comes with his Rod to break the tye that unites the soul to the body. When these souls have passed many years in the Elysian Fields, and after that they have drunk of the River Lethe, as we shall see in the following Chapters, the same Mercurius, by the virtue of his Rod, doth cause them to pass into other bodies to live again, according to the judgment of those that believe the Metempsychosis.

He invented the Lute, and a kind of Harp, which he presented to Apollo: He was also the God of Eloquence, it did serve him mightily in his Embassies and Negotiations: He was also the God of Thieves, because he had been a very subtil Thief himself, as may appear by what he did to Apollo when he fed the sheep of King Admetus, for he stole from him a great many, and was not discovered by any but only by the Shepherd Battus, who was changed afterwards into a Rock by Mercurius, because he did reveal him, notwithstanding his promise to the contrary.

Mercurius had one Son by the Goddess Ve-

E

nus

nus his Sister, who was named *Hermaphrodite*: This Child happened to meet with the Nymph *Salmacis* at a Fountain; the Gods at her earnest request made of both their bodies but One, in such a manner, that both Sexes were conserved entire. By this the Poets. do give us to understand the union that should be between married persons; they ought to be but one body, and one heart.

Some say that this *Mercurius* made *Dædalus* so excellent an Architect, and taught him so many rare inventions, that they rendred him famous all over the World. This *Dædalus* left the City of *Athens* to offer his service to King *Minos* in the Isle of *Crete*, or *Candia*, where he built the Labyrinth with so much art, and with so many windings, that those that did enter in could scarce get out again. He was shut into it himself, with his Son *Icarus*, because he had offended the King; but he made wings for himself, and his Son, to fly through the air out of prison. All things succeeded well to him, but for *Icarus*, because he ventured too near the Sun; notwithstanding the admonition of his experienced Father, the Wax that did unite his Wings to his shoulders melted by the heat of the beams, and he fell into the Sea, which since bears his Name.

Addit. Not.
He is said to
be a watchful
God.

Mercurius was admired for his nimbleness, which he expressed in several occasions; when he stole from Mars his Sword, from Vulcan a pair

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pair of Tongues, from Apollo his Arrows, and his Beasts, from Venus her girdle, and from Neptunus his Trident: He had also undertaken to convey away the Thunderbolts of Jupiter, but the fear of his displeasure hindred him: He was much revered by the Egyptians; who did worship him in the Image of a Dog, called *Anubis*; and by the Gauls, who did cause several men to bleed at his Altars: It is reported of him, that he taught the Arts and Sciences in Egypt: It is probable; that the famous *Trifinegistus*, who flourished in the first Ages of the World, was worshipped under this name of *Mercurius*. As he was the God of Eloquence, they did consecrate unto him Tongues: His Statue was usually placed in the Market, therefore he is called *ἀγοραῖος*. He was painted with yellow hair, and a purse in his hand, to intimate the advantage we may expect by diligence and learning.

Egypt painted
his face half
black, and
half of gold.

Some think
him to be
Moses.

Mercurius was also the God of Merchants, of Shepherds, and of Dreams; the Egyptians received from him their Arts and Sciences, and therefore they did honour him more than other people; he was painted with the characters of an ingenious man, because that they prove very ingenious that are born when the Star of *Mercurius* *g veras*. He was named *Cyllemicus* from the Mountain *Cyllene*, where he was bred and born; and *Camillus*, which signifies an Officer; Called therefore *ἐὺνοστῆς*. they did offer their first fruits; he and *Minnerva* were worshipped in one Temple together;

E. 2

the

the Greeks placed his Image over the door of their houses, because as he was the God of Thieves, he was best able to protect the house from their violence.

His Image was sometimes made as that of Hercules Gallicus, mentioned by Cæsar, out of whose mouth came forth chains of gold, which were joyned to the ears of several little men that stood at his feet: This expresseth the power of Eloquence, that enslaves and governs the Auditors, and makes men more able to command than strength and valour.

CHAP. IX.

Of Venus.

WE have already mentioned her birth in the first Chapter, but the other Poets do tell us, that she was the Daughter of Jupiter, and of the Goddess Dione.

She was the Goddess of Love and Pleasures, because of her extraordinary beauty: Her Chariot was drag'd only by Swans and Pidgeons, lascivious birds; and the places where she was most adored were *Amathus*, *Cythera*, and *Paphos*, pleasant Mountains in the Island of *Cyprus*.

She had several children; *Hymeneus* the God of Marriages was one of her Sons, and the three Charities or Graces were her Daughters that kept her company: She was also the Mother of the two *Cupi's*, Gods of Love;

Love; the one was honest, the other was the God of unlawful and carnal pleasures; he had wings upon his back, and a Quiver full of sharp and burning Arrows, by which he did enflame and heat the hearts. The infamous *Priapus*, mentioned in Holy Writ, did also acknowledge her for his Mother: Unto this God no other beast was offered but the Ass; *Æneas*, so often mentioned in the Latin Poets, was another of the Sons of *Venus*; and although this shameful Divinity was like a Bitch prostituted to every one, she had the God *Vulcan* for her Husband, of whom she never had any Children.

In the City of Rome several Temples were Addit. Not. built to Venus: There was one to Venus Erycina, where was the Statue of Amor Lætheus, dipping his Arrows in a River; another to Venus Libitina, where the Urns and Coffins of the most considerable of Rome were placed and kept. Another to Venus Verticordia, who was also called Dea Viriplaca, where the Women did appear with their Husbands when there was any difference between them, to find some way of reconciliation. After the ceremonies appointed for that good office, they did return to their home with that satisfaction that they did seek; there were several other Images and Names of Venus. There was in Rome Venus Calvata, with a bald pate, Venus Barbata, with a long beard, falling down to her Navel, Venus Cloacina, or Cluacina. In Greece the Lacedemonians creat-

From hence
armed women
are named
ὀπλίτιδες.

The History of Book I.

ed a Statue to Ἀφροδίτη ὀπλίτις, in memory of that famous Victory obtained by their Women of the Messenians, their deadly enemies. The usual Sacrifices were Doves, Pidgeons, Sparrows, Swans, &c. The Rose, an inducement to Love; the Myrtle Tree, a symbol of Peace, were dedicated to this Divinity, who was some times represented with fetters at her feet.

Her Children were many; Priapus the God of Gardens was the most noted, although he was the most deformed. It is reported, that when Bacchus came from India, Venus went to meet him, and Crown him with Garlands and Roses; he in requital begot on her this misshapen fellow Priapus, who came to be thus deformed by the enchantments of Juno, for he was bewitched in his Mothers Womb. He was no sooner in the World, but when she beheld his ugly shape, she caused him to be conveyed out of her sight.

Hymeneus was the Son of Liber, and of Venus; he was named Thalassius amongst the Romans; he was the Protector of Virginity, and the God of Marriages, unto whom the newly-married Virgins did offer Sacrifice, as they did also to the Goddess Concordia.

In the City of Rome there were two Cupido's, called Eros and Anteros, to represent mutual love, for they strove one against another who should have the branch of a Palm-tree that was between them. to express that contention that should be between friends, to deserve the Palm, or the honor of excelling in love and friendship.

CHAP.

Book I. the Heathen Gods.

CHAP. X.

Of Aurora, and of such like Divinities.

THat light that we perceive before the rising of the Sun upon our Hemisphere, hath been taken for the Goddess *Aurora*, who according to the Opinion of the Heathens, doth come upon a Golden Chariot, having her fingers dropping with Dew, to foretell the arrival of the Sun.

She fell in love with *Tithonus*, the Son of *Laomedon*, whom *Jupiter* at her request made Immortal, without granting unto him the privilege of continuing always young: When he came to be extreme old, he was impatient of those many evils that did trouble him in his decrepit Age; therefore he consented to be metamorphosed into a Grasshopper. This Fable contains much truth, for it is certain, that *Tithonus*, a great lover of Astrology, was wont to rise by break of day to behold the Stars: This continual and constant vigilancy had rewarded him with a long life, and preserved him from all sickness; but as Old Age, amongst other Vices, is subject to excessive prating, from hence it is that they imagine that Old *Tithonus* was turned into a Grasshopper. From this Marriage of *Aurora* with *Tithonus*, did proceed the courageous *Memnon*, who went to the Trojan War to the assistance of *Priamus*, and

E 4

was

was there call'd into the field and kill'd by *Achilles* in a single fight, at which loss *Aurora* was extremely afflicted; therefore when his body was in the flames, upon the pile, she changed him into a Bird. The *Egyptians* to honour his valour, did dedicate unto him a Brazen Statue, of which it is reported, that When it was visited with the Beams of the Morning Sun, it appeared most pleasant, and yielded a harmony grateful to the ear.

That Star that we call *Venus*, which rises at break of day, was the Daughter of *Aurora*, it is called also *Lucifer*, or *Phosphorus*, when it marches before the Sun; but at night, when it remains behind, at Sun-setting, it is named *Vesper*, or *Hesperus*, whose Office is to appear at the head of all the other Stars, when they come to enlighten the night.

ALL NO.

Aurora is said to be the Daughter of *Hiperion*, and the Nymph *Thia*, or of *Titan* and the Earth: When her Husband grew old and loathsome, she laboured by certain Herbs to remedy her own grief, for by their virtue she restored unto him, in his decrepit Age, his youthful heat and vigour, and removed from him those weaknesses that were grievous unto both.

If the Heathens have enrolled *Aurora* in the number of the Gods, we must not wonder at what they have believed concerning the Sun, the Moon, as we have already seen, and of all the other Heavenly Bodies, who were, as they affirm, certain men, and Animals translated from Earth

Earth to Heaven, and changed into Stars. Several of them held the Rank of Gods, as *Hercules*, *Cepheus*, and his Wife *Cassiope*, his Daughter *Andromede*, his Son-in-law *Perseus*; *Erichtonius*, who was begot of the Seed of *Vulcan* when he offered violence to *Minerva*, and was also delivered to the Daughters of *Cecrops* to be nourished, who because they observed not *Minerva's* advice, but curiously searched into the Basket where this new-born Monster was hid, they became mad.

This *Erichtonius* was the first that invented the use of Coaches and Chariots to hide his deformity, because he had nothing but Dragons feet: He was King of Athens, and governed his people with Justice and Equity.

At the Northern Pole is that Constellation called *Cynosura*, or the Little Bear, that serves to direct the Mariners: This She-Bear was one of the Nymphs that had the tuition of *Jupiter* when he was an Infant. The Great Bear is otherwise called *Helice*, or *Callisto*, she was Daughter of *Lycaon*, King of *Arcadia*, and was changed into a Bear by the Goddess *Diana*, because she had dishonoured her Company, by suffering *Jupiter* to rob her of her Virginity, which she had promised to keep: *Jupiter* was so much moved with compassion, that he carried her into Heaven, and changed her into this Constellation.

Although some do name it the Chariot, because of the disposition of the Stars that do form and represent a perfect Chariot; the Stars that are

are next adjoyning are called Arctophylax, that is keeper of the Bear or Bootes, that is driver of the Chariot. Orion also, who is the foreteller of Rain, is in the Heavens, he had done good service to Diana in Hunting, and had so much strength and skill, that he did not fear to meet with any Savage Beast, although it were the most furious. The Horse Pegasus was also there promoted, and the Serpent that kept the Apples Hesperides with the Eagle that brought Ganimedes to Jupiter; the Whale that Neptuneus sent to devour Andromedes, the Great Dog, and the Canicule, otherwise named Procyon, with many other creatures, that are all placed in the Zodiack, and in the other parts of the Heaven.

Orion is said to have been begot of the Urine of Jupiter, Mercury and Neptune, who pissed in an Oxes Hide when they were feasted by Hyreus, and to requite him for his kind Hospitality, they advised him to bury the Hide ten moneths in the ground, and promised him then out of it a Child, because he had none. He became an excellent Hunter, and in this employment he served Diana; but when he began to boast of his skill, she killed him not long before he adventured to ravish Mecops Daughter of Æneopion, who punished him by putting out his eyes; but by Vulcans help and assistance he recovered his sight again. This Constellation of Orion in the Heavens hath 17 Stars.

CHAP.

CHAP. XI.

Of Neptuneus, and of the Sea Divinities.

Neptune was one of the Children of Saturnus, that had to his lot the command of the Seas, and of the Waters, when the World was divided amongst him and his Brethren; his Scepter was a Trident, and his Chariot a great shell of the Sea, which was drawn either by Whales, or by Sea-monsters, or by Horses that had the lower part of Fish: His Wife was *Amphitrite*, so named, because the Sea doth encompass about the Earth: He obtained her by the means of a Dolphin, who was afterwards advanced amongst the Stars, near the *Capricorn*: He taught unto men the use of the Horse, when he had caused him to come forth of the earth with a blow of his Trident, at the dispute he had with *Minerva* about the name of the City of *Athens* in the *Areopage*. Because he had been engaged in a conspiracy against *Jupiter*, he was confined to the earth, where he was forced to offer himself to the service of King *Laomedon*, to build the City of *Troy*, as we have seen in the story of *Ap ll.* The *Tritans*, half men, and half Dolphins, were his Children; they were wont to accompany him, sounding certain shells, in form of a Trumpet. He begot also the *Harpies* by the acquaintance that he had with the Earth; they were Monsters that did ingeniously

ingeniously and perfectly express the qualities of a Niggard : They had faces of young Maids, although somewhat pale; but their bodies were like the *Vultures*, with Wings and Claws both at their hands and feet; their bellies were insatiable, and of a prodigious bigness; whatever they did touch was infected and spoil'd, and they did steal all that came near them.

Addit. Not.
Of Neptune.

Διχδάτοι ἐν-
νοσί γὰρ θεοὶ
τιμὴν ἑδά-
σαντο ἱππῶν-
τεδ' μὲν τῆρ' ἐμ-
μεναι σὺν τῇ
τε νῆϊ.
Homerns.

Neptunus was esteemed a famous God, because the Heathens judged him to have the command of one of the Elements; he was called Confus, for the Romans do affirm, that he did advise them in the first beginning of their Empire, when there was scarcity of Women in their City, to steal from their Neighbours, the Sabins, a convenient supply of that Sex. He was named also Neptunus Hippius, or Equester, because he taught unto men the use of Horses; and as the Fable informs us, he created at Athens a Horse when the City was built: The Romans to acknowledge the benefit that their Empire had received from Horses, instituted Horse-Races in honour of Neptune. The Sea is called by his Name, either because he was Admiral of it in the Reign of Saturn, or because this greedy and inhumane God did drown him in the Sea as soon as he was born: He had a famous Temple in Rome, enriched with the spoils of many Sea Victories; but he received a signal affront when Augustus the Emperour caused his Statue to be pull'd down, because he was thought to have raised

raised against him a Tempest at Sea, where he had received some loss, with no small danger of his life.

The Ocean where *Neptunus* commanded was esteemed a God, the Father of the Rivers: His Effigies was much like to that of a River, a great man with Bulls Horns upon his head; His Wife was *Thetis*, of whom he had *Nereus* and *Doris*, that married together, and put into the World many Daughters, called Nymphs; some of them ascended up into Heaven, but those that had green locks of hair remained upon the Earth, amongst the Waters, the Meadows, the Forests. The *Napeæ*, the *Dryades*, and the *Hamadryades*, did dwell in the Woods, in the Meadows, and amongst the Flowers and green Pastures: The *Naiades* were for the Fountains and Rivers, and the *Nereides*, that did borrow their Name of their Father, were appointed to the Sea: They did extremely love the *Halcyons*, Sea-birds, of whom this Wonder is related, that they build their Nests upon the Waves of the Sea, in the midst of the most stormy Winters; but when their young ones do peep forth of the shell, the Sea round about them appears calm, and if it be rough they never come by any damage by it. The most remarkable of the *Nereids* was *Thetis*, who kept the Name of her Mother, she was so fair, that *Jupiter* fell in love with her: but when he heard the *Destinies* foretel, that if

if she was married that she should have a Son far more courageous and more dreadful than his Father; he willingly left her, and gave her in marriage to *Peleus*, the Father of *Achilles*, whose Actions and Life we shall describe in their proper place.

Protheus, *Neptune's* Shepherd, and the Leader of his *Phoci*, who were called Calves of the Sea, was another Son of *Ocean* and *Thetis*; the *Romans* called him *Vertumnus*, because he had the skill to change himself into all sorts of forms and figures, and he was a great Fortune-teller; those that intended to make any use of him, were to surprise him, and bind him fast until he did take his proper and natural shape, and tell them what they desired.

Glaucus Ino and *Melicerta* were Divinities of the Sea. *Glaucus* had been before a Fisherman; at a certain time having cast his Fish upon the Grass, and perceiving that by the virtue of a certain Herb which they did touch they did receive a wonderful strength, and did afterwards leap into the Sea again, his curiosity moved him to try the virtue of it in himself: He had no sooner tasted of it, but he fell into a fit of madness, and cast himself into the midst of the Waves, where the Sea Divinities had a care to receive him, and admit him into their Society.

The story of *Ino* is more various; *Athamas* King of *Thebes* had married her in second Nuptials, after that he had divorced his former

Hence Prov.
Γλαυκος φα-
γοντας οι-
κα εν θα-
λάττῃ.

mer Wife *Nephele*. This *Ino* was resolved to destroy *Phrixus* and *Helle*, Children of *Nephele*. *Phrixus* to prevent his mischief, ran away with the Ram that had a Golden Fleece, the honour and riches of his Family. He and his Sister mounted upon it with a design to flee to some other Country, as they were passing over the Straits, between *Asia* and *Europe*, *Helle* fell into the Sea in a fright, from hence this place is named *Hellepont*: But *Phrixus* arrived happily in the Country of *Colchos*, where he offered his Ram to *Jupiter*, and since this same Ram hath been admitted amongst the twelve Signs of the *Zodiac*, but the Fleece was put in the hands of *Aetha* King of the Country, who placed it in a Park consecrated to *Mars*, and a good guard to keep it, as we shall see in the story of *Jason*.

Juno was mightily concerned for the Children of *Nephele*, therefore she troubled the mind of *Athamas*, and caused him to become furious; in that condition he offered to kill *Ino* and her Children, but she being surprised with so great a change, casts her self into the Sea with *Melicerta*: *Neptune* pittied her, and therefore received her in the number of the Divinities of his Train; afterwards she was esteemed to be *Aurora*, and therefore called *Leucothea*, the break of day: Her Son was called *Palamon*, he was the God of the *Havens*.

We must not here forget the God *Aeolus*,
for

for his Empire was upon the Waves of the Sea; he was the God of the Winds, who dwelt in one of the Islands next unto *Sicily*, where he kept the Winds close prisoners, giving them liberty when he thought it convenient.

Besides all these, there were certain Monsters that did dwell near the Sea, and that did terrifie the Marriners: In the *Straits* of *Sicily* were *Scylla* and *Charybdis*; they say that this *Charybdis* was a Woman of a savage Nature, that did run upon all passengers to rob them: When she had stoln the Oxen of *Hercules*, *Jupiter* kill'd her with his Thunderbolts, afterwards he turned her into a furious Monster, and cast her into a Gulf that bears her name.

Scylla was the Daughter of *Nisus*, King of the *Megariens*; she fell in love with *Minos* King of *Candia*, and for his sake she betrayed her own Father: For when *Minos* made War upon the *Megariens*, because the Inhabitants of the Country had cruelly put to death his Son *Androgeos*, and when he held the chief City, *Megara* besieged *Scylla*: during the Siege, did often walk upon the Walls to recreate her self with the harmonious sounds that the stones did give: for when *Apollon* did build this City, he did often leave his Harp upon the stones, and by this means he granted unto them the virtue, that when they should be toucht, they should yield a most delightful sound. This young Princess
seeing

seeing *Minos* from this place, she began to entertain a kindness for him, which perswaded her to deliver the City unto him, upon condition that he should yield unto her desire and lust. The business did depend only upon a hair of a Purple colour which was in the head of *Nisus*, for whiles he did keep it he could not be overcome; therefore when he was asleep she cut it off. This Treason was not unprofitable to *Minos*, but he could not abide a Daughter guilty of so much cruelty against her Father, therefore he caused her to be thrown headlong into a Gulf of the Sea, under the Promontory or Cape that is against that of *Charybdis*: There she became a most horrible Monster, for all her lower parts, from the Girdle downwards, changed themselves into dogs of several shapes, that did continually bark there. Others there are that relate this Story otherwise; for *Ovidius* tells us how *Scylla* was metamorphosed into a Lark, and *Nisus* into a Hawk, that did persecute her continually for her Treason. These do say, that this was another *Scylla* that the Witch *Circe* changed into this Monster in a fit of jealousy, because *Glaucus* had less love and kindness for her than for *Scylla*. We shall see in the nineteenth Chap. of the next Book who this *Scylla* was.

The *Sirens* did also inhabit upon these Coasts of *Sicily*; their upper part was like fair Virgins, and their lower did represent the tail and body of a great Fish: They did
Ferdinando sing
Anderdon

sing such melodious tunes, that the Passengers were charmed and drawn to them; but it was to the end that they might destroy them; therefore they do very well typifie unto us unlawful Lust, for its pleasures and allurements will infallibly bring us to an unhappy end, unless we imitate the example of *Ulysses*, who commanded his men to stop their ears with wax, and caused himself to be bound fast to the Mast of his Ship, when he passed by in these Seas, that the Sirens might not prevail upon him. This craftiness of *Ulysses* did not a little vex them, for they hoped to obtain him and his Company for their prey.

Addit. Not.

The Heathens did say that *Oceanus* was the beginning and first principle of all things; he had a numerous Posterity: *Hesiodus* numbers three thousand Daughters, besides Sons: *Prometheus* was his intimate friend, and he did many good offices to the Gods: he brought up and nourished *Juno*.

Nereus was his Son, who had about sixty Daughters that waited upon *Neptunus*; his habitation was in the *Ægean Sea*; *Hercules* went to know from him where he should find the Golden Apples.

When *Ino* had craftily made away all the Children of *Nephele* except two; she caused the Oracle to demand one of them as a Sacrifice to *Jupiter*, which forced them both to fly away. *Athamas* her Husband was so incensed at her cruelty, that he took her Son *Learchus* and cut off

off his head; then *Ino* in hast caught hold of *Melicerta*, and cast her self with him into the Sea: He was called *Palemon*, or *Portunus*, God of the Harbours: In some places of Greece Children were offered in Sacrifice to him.

Vocatur *Leucothea* à *Gracis* & *Medusa* à *Latinis* Cicer & habita est *Dea Maris*.

The Sirens are noted for their folly and cruelty: These are the Names of the chief of them, *Aglaope*, *Pisinoe*, *Thelxiope*, *Molpe*, *Alagophonos*, *Leucosia*, *Ligea*, *Parthenope*: The last gave her name to the famous City of Italy, *Naples*, anciently called *Parthenope*. They did sing upon several Instruments of Musick, and very well, insomuch that they did challenge the Muses themselves by the perswasion of *Juno*. In the Island of *Crete* was the meeting, where the poor Sirens were shamefully overcome by the Nine Sisters, who took from them their Wings, & made of them Crowns, which they all wore, except one who was esteemed the Mother of the Sirens, and therefore it did become her not to triumph at the shame of her Daughters. Their dwelling was between Italy and Sicily, all the Passengers are said to have perished there but *Orpheus*, who with the sound of his Harp did overcome the noise of the Sirens voices. *Ulysses* had the happiness to pass also without any harm; it is said that they were so much grieved at the escape of this last, that they cast themselves headlong into the Sea, and since they have never been seen.

CHAP. XII.

Of the Divinities of the Earth.

CYbele that we mentioned in the second Chap. as the Mother of the Gods, is also the Goddess of the Earth; therefore she was painted sitting, and crowned with Towns, and about her abundance of Animals and Trees: The Shepherds did own her for their Goddess; amongst them she was named *Magna Pales*.

Pan was eminent amongst the Gods of the Fields; he was Son of *Mercurius*, that had taken the form of a Goat to beget him; therefore his Beard and his Feet were like a Goats, with horns upon his head: He was called *Sylvanus*, although *Virgilius* seems to be of another mind: He was the beloved of the Nymphs that did put themselves under his protection, and did dance at the sound of his pipe: The *Arcadians* did honour him as their God, offering unto him Sacrifices of Milk and Honey: The *Romans* also, in the month of *February*, did dedicate to him certain Festival daies, called *Lupercalia*, from the place *Lupercal*, that was consecrated to his worship by *Evander*, and where *Remus* and *Romulus* were afterwards nourished by a Wolf.

Picus the K. of the *Latin* people had a Son named *Faunus*, that was also a famous God of

of the Fields, he invented many things necessary for Husbandmen: He was lookt upon as the Father of the other *Fauni*, and of the *Satyrs*, who did all wear horns upon their heads, and had Goats feet. When these *Satyrs* became old, they were called *Sileri*; they were great Tiplers of Wine: The chief and the ancientest of them brought up and tutored *Bacchus* in his Infancy; he was always seen riding upon an Ass. This Animal became famous in *India*, when *Bacchus* made War against the *Indians*; for when it began to bray, the Elephants of the Enemies were frightened and disordered, which was the cause of the Victory. In reward of this good service, *Bacchus* promoted this Ass amongst the Stars, near the Crab.

Cybele was originally of *Phrygia*, the Daughter of *Menoe*, an ancient King of that Country; she was cast into a Wood, and there left to be devoured by the Wild Beasts, upon some distrust that her Father had taken against her Mother: A Shepherd happily finding her, brought her to his home, and there caused her to be bred up as his Child. She quickly grew famous when she came to years of understanding, because of her extraordinary beauty and skill in Musick, and in the curing of Infants diseases, which caused the King to acknowledge her for his Daughter, and to grant unto her a Train better befitting her Birth: She afterwards became amorous of *Atys*, a young man of the Country,

who because he could not have the liberty to marry her, he got her with-child: Atys was condemned for it to die, and Cybele for grief became mad; so that she left her Fathers Court, and ran up and down the Country with a Pipe and Drum in her hand: After her death, when the Phrygians were afflicted with scarcity of corn, and divers diseases; the Oracle gave them this advice as a remedy to their evils, to worship Cybele as a Goddess. She was not well known amongst the Romans, until Hannibal was in the bowels of Italy with his Army: The Senate being frightened with several prodigious accidents that happened at that time, sent to consult the Books of the Sybille, where they found that the strangers might be driven out of Italy, if Mater Idæa did come to Rome. This obliged them to send Embassadors to Attalus King of Phrygia, to beg from him the Statue of this Goddess, which was of stone in the Town of Pefinunte: They brought it to Rome, and all the Dames of the City went out as far as the mouth of Tyber to welcome her: The next year a Temple was erected for her, her Priests were Phrygians, called Corybantes, they had over them one called Archi Gallus an Eunuch, as most of them were therefore called Semiviri Phryges: They did perform her solemnity with a furious noise of Drums, of beating of Brass, and of Musical Instruments. The Corybantes are Jupiters Life-guard, because they brought him up. The Pine Tree and Box were consecrated to this Goddess.

Pan

Hence called
Mater Pessinuntia, or
Dea Syria.

Pan was the God of Mountains, and Sheep; also of Huntsmen; he loved Eccho, of whom he had a Daughter called Irynges: He was also beloved of Luna; his Sacrifices were performed in a deep Cave, situate in the middle of a thick Wood; they were wont to offer unto him Milk and Honey in Shepherds Dishes; he was painted with a stick in one hand, and a Pipe in the other, with a long Beard, and horns of a great length upon his head, and with Goats feet.

He loved also the Nymph Syring. Ovid.

Faunus was also a God of the Field, all the Apparitions in the Woods, and all the voices were attributed to him.

CHAP. XIII.

Of the Infernal Gods.

IF we speak of Hell, according to the manner of the ancient Poets, we must represent it as a large subterraneous place, whither the Souls are conveyed when they go out of their bodies: The God that commands there is Pluto, Brother of Jupiter and Neptune; his Wife is Proserpina, the Daughter of Ceres; he was contrained to steal her, for he had been refused of all the Goddesses, because of his ill-looks, and of the darkness of his Kingdom.

Several Rivers do encompass it, which we must all pass before we can enter into it: Acheron is the first, Styx the second, this River did run round Hell nine times; Victory

F 4

was

was his daughter, she was favourable to *Jupiter* in the War of the Giants. Therefore by her means he attained to so great a credit, that the Gods having sworn by his waters, it was not lawful for them to act contrary to their engagements: When they did, they were depriv'd of the *Nectar*, and of their Divinity, one hundred years compleat. The *Styx* did rise out of a Fountain of *Arcadia*, whereof the waters are venomous, and of such a strange nature, that there is no metal that can keep them: Nothing but the hallow of an Ass, or of a Mules Hoof, can retain this piercing water.

The third River of Hell was the *Cocytus*, which did swell only with Tears: The fourth was *Phlegeton*, whereof the waters boil.

Charon, the Ferry-man, did offer his assistance, and his Boat, to carry over all that did come from this Upper World: He did shew as little respect to the Lords, to the Grandees, and to the Princes, as to the meanest Slaves, because Death doth bring all men to an equality. They whose bodies had not been buried, did wait many years upon the Banks of the River before they could be admitted to passe with the rest.

At the descent from the Boat they met *Cerberus* a great Dog with three heads, instead of hair he was covered all over with Serpents.

He

He did keep the entry of Hell in such a manner that he did suffer all to enter but none to go out.

Within was a dreadfull night esteemed a Goddess the eldest daughters of *Chaos* and the Mother of several Monsters that did besiege this unhappy place for besides Envy, Grief, Poverty, Care, Labour, Diseases, Cruelty, Despaire, here were to be seen Death and his kinsman sleep. The latter was honoured as a favourable God unto men, because of the rest that he procures unto us, one of his Officers was *Morpheus* the God of Dreams who had the cunning and Art of taking all sorts of shapes. There were also the Harpyes condemned to perpetual darkness, and the *Chimera* that did vomit fire and flame, her head was like a Lyons, her middle like a Goat, and her tail did resemble that of a furious Dragon.

In these subterraneous places was the abode of the furies called otherwise *Diræ* or *Eumenide* their names were *Tisiphone*, *Megera* and *Alecto* they were armed with flaming Torches, out of their mouth proceeded a filthy froth, a signe of their raging humor, their eyes did sparkle as the lightning and their head instead of hair was adorned with long and dreadfull Vipers.

In the Palace of *Pluto* the three sisters named *Parcæ*, *Clatho*, *Lachesis*, and *Atropas* did dwell. These were the fatal Goddesses or the Destinies that did appoint unto every one the

*Cloſto colum
retinet Lache-
ſis net, et At-
tropas occat.
they are cal-
led alſo nona
decima morta.*

the ſeveral adventures of his Life, what they had decreed according to the Judgment of the Gods could not be altered, they were more eſpecially buſied in handling the thred and diſpoſing of the courſe of mens lives, the youngſt held the diſtaff and did draw the thred, the ſecond in age did wind it about the Spindle, and the third old and decrepit, did cut it off, and this was followed with the immediate death of the perſon living.

Aſſoon as the Souls were arrived in Hell they did go to give an account of their lives before *Minos Rhadamantus*, and *Aacus* their Judges, who had in their keeping the fatal Cheſt where the names of all the living upon Earth, were contained, out of it was drawn every mans name when he was arrived at the end of his dayes, The Gods had intruſted theſe men with this Office, becauſe during their lives they had been very juſt in their Judgments: Here we muſt not forget what is related of *Aacus* when the plague had carried away all the Inhabitants of the Iſle of *Egine* where he was King, he obtained of *Jupiter* the favour that all the *Ants* ſhould be changed into men, that the Iſland might be again filled with Inhabitants, they were therefore called *Myrmidones*; The truth is they were thus named becauſe they did mightily apply themſelves in the improvement of the ground, as the *Ants* they were allwayes ſtirring it up.

When

When theſe infernal Judges had pronounced their ſentence againſt the wicked Souls they were caſt headlong by the furies into the bottom of the Tartare, a dreadfull place deſigned for their puniſhment.

There were to be ſeen the Gyants and the *Titans*, in the miſt of the flames loaden with huge mountains, to hinder them from riſing again. And *Tantalus* that was ready to periſh with hunger and thirſt encompaſſed with the abundance of all ſorts of dainties. There was alſo *Salmoncus* the King of *Elide* who had bin ſtruck dead with *Jupiters* thunderbolts, becauſe he had the impudency to counterfeit and play the God upon a Bridge of Braſs cauſing his Chariot to run over it that it might yeild a noiſe like that of the Thunder: In his courſe he did caſt on every ſide flaming Torches to repreſent the Lightning, and ſuch of the ſpectators upon whom they did unhappily fall were cruelly murdered by him.

In this place were alſo the *Danaides*, or the *Belides*, ſo named from *Belus* their Grandfather, they were the Daughters of *Danaus*, from whom the Greeks have taken their name *Danaï*. This *Danaus* was forced to marry them to the ſons of *Egyptus* his Brother, they were equal in number, for *Egyptus* had fifty Sons for the fifty Daughters of *Danaus*; But theſe wretched Creatures cutt their Huſbands throats the firſt night that they came together, only one excepted; there-

therefore they were condemned in Hell to fill up with Water a Tunn, without a bottom, which they could never effect, because at the same time that they did poure in, as much did run out.

Here was also one *Sisyphus* a famous Robber, forced to heave up a great stone with his Shoulder to the top of a Mountain, when he was almost come to the end of his labour, it did fall again to the bottom, so that he was constrained to be allwayes beginning.

Ixion was here tyed about a Wheele that did continually move: He was condemned to this punishment, because he had been so bold as to seek a too familiar acquaintance with *Juno*, *Jupiter* to be better informed of his intentions, presented unto him a Cloud in *Juno's* likeness, of whom he begot the *Centauri*, half Men and halfe Horses.

All the Men that had lived an honourable life, and all those that had ended their appointed time in the *Tartare*, were conducted into the *Elisian* Feilds, Places that did abound with all manner of delights and satisfactions. But at the end of a certain number of years, they did return into the World again to live in other Bodies, and that the Souls might not retain any remembrance of these *Elysian* Feilds, they did drink of the River *Lethe*, that had the virtue of causing them to forget all the things past.

It

It is very remarkable that the Papists do follow in their descriptions and fancies of Hell, and of its suburbs, the Heathens, or Romans their predecessors, who with the Empire of the World have left them many of their groundless opinions, and strange superstitions, as the former did imagine, several apartments under ground, and subterraneous places, so the latter do maintain divers retreats of the soul after Death, The Purgatorie of the Poets described by Virgil, is the same as that of these mistaken Christians.

Pluto was the God of Hell, and of Riches he had two keys in his hand, and was attended by a dreadful train, by *Cerberus* with three heads, by the furies the *Paucæ*; &c. * he had upon his head a Helmet, that did render him invisible, and all those that did ware it; by this is intimated the safety men finde in the grave. His sacrifices were performed in the night, and the Tree that was dedicated to him, was the *Cypress*. He was a blinde God that did not love to see any light, therefore the Poets say that he is mightily afraid when the Earth doth quake and let in the day into Hell.

Charon the son of *Erebus*, & of the night was his Ferry-man to convey the Souls of the deceased unto him, he was greedy of money, therefore he would let none pass without a peice of Silver, which the Souls were wont to carry betweene their lipps, those that were not dead or unburied were never admitted into this mans boat. Yet *Aeneas* by his Piety, *Hercules* and *Theseus*

He is named
Dis Summanus
Altor, *Rufor*,
Februus.

Orci Galea

*Hac omnis
quam cernis in
opis in humata-
que turba est:
porritur ille
Charon, hi quos
vehit unda se-
pulti.
Nec ripas da-
tur horrendas
&c. Virgil 6
by Æn.*

by their valor, and Orpheus by his musick obtained the priviledge of viewing Hell, and of passing to and fro in old Charons ferry boat.

Cerberus was an ill shap'd and a cruel mastif begot of Typhon and Echidna, Hercules had the strength to drag him from under ground, and bring him to see the light of the Sun when he was upon Earth, it is reported that he vomitted on the ground and immediately a new herb sprung forth called Aconitum, wolves bane.

In these lower Regions of the Earth were several strange Goddesses, Nox the night was she that had the greatest command, and that was one of the most remarkable; she was held to be the Mother of Love, of Deceit, of Old-Age, of Death, of Sleep, of Dreams, of Complaint, of Feare, and of Darknes.

The Cock was offered in sacrifice to her, & she was painted with black hair, with a Garland of Poppies about her head, and her Chariot was draw'n with black Horses, and in her Arms a white boy signifying Sleep, and a black one intimating Death, both taking their rest.

The harpies were strange sorts of Birds painted with womens Faces, Dragons Tails, and Eagles Talons; they are sometimes called Furia, Striges, and Lamia. They were said to suck in the night the blood of Infants, there were three in number Aello, Ocypete, and Celæno, They were very troublesome at publick Feasts; in the night, and especially to blind Peneus, but Calais

laïs and Zetis the two Children of Boreas and Orythea, had pity of the old man having therefore winged feet, they persued the Harpies and drove them from Peneas Stable, afterwards they were confined to Hell, their next neighbour was a cruel Monster named Chimera, that was dreadfull because of it's mishapen body, but much more because it breathed forth nothing but flames of fire. The furies had here their habitation, but when the Gods had any great designe in the World, in raising of Wars or troubling the peace of Men they did send for these furies of Hell, who disguising themselves did go and perform the commissions with which they were intrusted, by applying their burning Torches to the heart and affections of the persons with whom they were concerned. This represents unto us, how the Devils do tempt us inwardly to evil.

The Heathens did imagine a severer Justice in Hell than was upon Earth, for they placed three Kings eminent for their upright dealing, to judge and dispose of the estate of every one according to his deserts, the Souls were brought before them naked, without any ornament or name that might render them recommendable, therefore the wicked were punished with fire, but the good were admitted immediately into the Elysean feilds.

Ixion the Son of Phlegias, is remarkable amongst the wicked not only by his horrid murder which he committed under the pretence of friendship, for he cast his Father in law into a pitt of burn-

burning coals: his troubled Conscience caused him afterwards to wander up and down the Earth until Jupiter out of pity made satisfaction for his crime, and received him into heaven, where ease and pleasure caused him to become both wanton and ungratefull. He fell in love with Juno, and sought to defile Jupiters bed, when he heard of it he presented unto him a serving maid, called Nephele a Cloud in Juno's habit of whom he begot the lecherous Centaurs: By that means falling into disgrace with Jupiter he was sent back again upon Earth, where he began to brag of his pranks, and how Juno had submitted to his lust for which he was by Jupiter condemned to this torment in Hell, to be continually carried about a wheele which never stood still, but when Orpheus was there playing upon his Harp.

Sisiphus the son of Æolus was accused for having discovered the secrets of the Gods, and particularly of Jupiter, who had made him the confident of his love to Ægina, the daughter of Asopus, also for having spoken irreverently of him and for having spoiled and murdered strangers, for which enormities he was first slain by Theseus and then sent to Hell to roll up a great stone that did fall down again and renew his labours.

CHAP

CHAP. XIV,

Of some other Divinities.

BESIDES these common and universal divinities that we have mentioned the Heathens did fancy others who had a particular kindness, for certain houses and persons.

The domestick Gods were named *Lares* or *Penates* they were in shape like Monkies placed in some private part of the house, or in the Chimney corner, they did honour them as their Protectors, and therefore did make unto them offerings of wine and frankincense.

They did also imagine that every one was borne with two Genii proper unto his person, named *Dæmones*; the one was the good and favourable, who did perswade him to honesty and virtue, and in recompence did procure unto him all manner of good things proper to our Estates. The other was the Evil Genius, who was the cause of all wickedness and mishap when he did get the upper hand in us.

The Heathens did acknowledge also a Great Goddess, named *Fortune*, who had in her possession, and at her disposal, the honors, the riches, and the happiness of this life, she did give them and take them away at her pleasure: But this is noted of her, that she was blind, and very unconstant; in her hand was a Wheel that she did turn without ceasing,

sing, raising sometimes men on the top of the Wheel, and sometimes casting them down, so that there was nothing settled or assured that did concern her. She was adored by the most part of men, the greatest Princes had one of Gold kept safe with them in their dwellings, that she might be always favourable unto them: The Goddess Nemesis, or *Vindicta*, had an eye upon the crimes and misdemeanours of every one to punish them. The God *Momus* was worshipped by them, but he grew mightily out of favour, and became odious to all the World, because of his ill qualities; for he had his beginning from Sleep, and the Night: And although he was very slothful and ignorant, he was nevertheless one that found fault, and who did prattle of every thing, which did proceed partly from his vanity, and the partly from the nefs of his judgment.

Addit. Not.
Genius à gignendo, or ab ingerendo; because he supports or suggests unto us thoughts.
Virgil names them *Lanes*.

The God of particular persons, or of Kingdoms, was named Genius; he had a continual eye over them, and did accompany them to the Grave. The Genius of the Roman State was painted with a Horn of abundance in one hand, and a dish full in the other, which was stretched out upon an Altar. The Heathens said, that their Genii were of a Nature between God and Man, and therefore they imagined them to be the Sons of Jupiter and Terra. All the Stars were reckoned in their number, and therefore they did worship them as the Jews did in the quality of Angels: They

They did paint them differently, sometimes as a Serpent, and sometimes as Boys or Girls, or as Old Men; but a Garland of a Palm-tree was always upon their heads, therefore this Tree is named Genialis. In some ancient Medals, the Genius of the Emperour was represented as a Man, with a large dish of all sorts of Flowers in one hand, and a Scourge in the other, to express both rewards and punishments: They thought it not lawful to kill any Creature unto their Genius, because it was not decent that they should cause Creatures to loose their lives, the day on which they received theirs; yet Horace mentions the killing of a Pig of two moneths old. The usual offerings to the Genius were Wine and Flowers; as the men had their Genii, the Women had also their Junones Goddesses, that did watch over and protect them.

Magni geni cape thura lubens votisque faveto, Tibull. lib. 4.

And

Funde merum Genio.

The Penates were the Gods that were placed in penetralibus domi, in the innermost part of the house, as Guardians and Protectors of it: There were the Penates of Cities, of Kingdoms, of Heaven and Earth, and of many eminent dwellings; Æneas brought his from Troy, that were two young men in a sitting Posture: The Dictator and chief Magistrates of Rome did sacrifice to them when they entered into their Offices, and to the Goddess Vesta.

Lararium, the place where they were worshipped. There were *Lares publici*, *Lares familiares* *Lares Hostii*, to drive away enemies, *Lares Marini*, of the Sea; *Lares quercetuli*, of the Oaks. They are also called *Præfites Larvæ*, *Lemures*,

Lares is another kind of Domestick Gods in Figure, like a Dog: Plutarch tells us, that they were but covered with a Dogs skin, and a Dog was placed next to them; to express the watchfulness and care they had of the house, and their friendship to those who did belong to it. The Fable says, that *Lara* being condemned to loose her tongue, for revealing unto Juno Jupiters intention of deflouring *Juturna*; and being sent in *Mercuries* custody to Hell, by the way he layed with her, and begot two Sons named *Lares*, from whom these Gods are derived.

Fortune the Daughter of *Oceanus*, and the servant of the Gods, was carried in a Chariot drag'd by four blind horses, under her feet lay a Globe, in her right hand the Helm of a Ship, and in her left the Horn of Plenty: She had several Images, Statues and Temples erected to her honour, for the Romans did worship none more than *Fortuna*: At her right hand did play up on a Wheel a young Youth, with Wings upon his shoulders, named *Favor*, to express how soon her favours may fly away from us. Two Images were remarkable at Rome, *Fortuna Calva*, and *Fortuna Cistrea*, both very significant. There were so several Temples built to Fortune, one to *Fortuna pri-genia*, in the Capitol another to *Fortuna obsequens*, to *Fortuna privata*, to *Fortuna mas-*, the later was near the Temple of *Venus*; to *Fortuna barbata*, to *Fortuna publica*, to *Fortuna plebeia*, and another to *Fortuna muliebris*, whose Statue had the power to speak,

as *Val. Max.* 1. 5. cap. 2. informs us; and to several other kinds of Fortune Temples were erected. When Fortune was not favourable to them, they did load her with Curses and Imprecations.

Nemesis, the Daughter of *Jupiter* and *Necessity*, was the Goddess of Revenge; she was called *Adraestia*, because *Adraustus* built her a Temple; and *Rhamnusia*, from a place in Greece where she was worshipped: She was painted as Justice is, with a Sword in one hand, and a pair of Balances in the other, with a sad countenance of a Virgin, and piercing Eyes, or with a Bridle and a Ruler. The Heathens did think, that she would either reward or punish all the actions of our life.

The imployment of *Momus* was to reprove the faults of every one; he did not like *Vulcans* Man, who had not a Wind in his brest that his thoughts thorough it might be seen: He was not pleased with the Slippers of *Venus*, because they made too much noise: He reprov'd *Neptunes* Bull, for not having Horns on his shoulders, rather than on his head; and *Minerva's* House, because it was not moveable.

Besides these Gods that were worshipped by most Nations, the Romans had several others, and of many kinds: Some were called *Indigetes*, who were advanced from the Estate of Men, to the honour of the Gods: Of this number were *Hercules*, unto whom divers Chappels and Altars were erected in Rome, and many favourable Epithets ascribed unto him, as *Magnus Vi-*

Castor Triumphator, Defensor, &c. Faunus was another, Carmenta Evanders wife another, and Evander himself, King of the Natives of Italy, Castor and Pollux, Æsculapius, Acca Laurentia, the Nurse of Romulus and Remus, Quirinus, a name of Romulus; from whence comes the word Quirites, the Romans Title.

All the perfections and virtues of the Soul were also adored as so many Goddesses, Mens the mind, Virtus virtue, Honos honor, Pietas, &c. And over every part of a mans life they had particular Gods and Divinities: The young Babes were under the protection of these, Opis, *or Vagitanus. Nascio, *Vaticanus, Levana, Cumina, Goddesses that did look to the Child in the Cradle, Rumina that did assist it to suck; Potina, Educa, Ossilago, Fabulinus, Carnea, Juventas, Orbona, Volupia, Lubentina-Anculi Dii, were honored by servants. The new-married Couple had several Gods, Jugatinus that did join them together, Domiducus he that led the Bride home, Minturna Dea, Virginensis, Cinxia, Mutinus, Deus Pater, Subigus, Dea mater prima, Viriplaca Dea. All these had their several Offices appointed them in Marriages: The Goddesses of Child-bearing are Mena Dea, Juno, Fluonia, & Lucina, Pertunda, Latona, Egeria, Bona Dea, Magna Genata, &c.

Murica Dea, the Goddess of Laziness.

Strenua Dea, of Strength and Valour.

Stimula Dea, who prompts men to Labour.

Agonius Deus, who did bless their undertakings.

Dea

Dea Hortæ, who did persuade them to any business.

Catius Deus, that made them careful.

Volumnus Deus, the God of their Wills.

Adeona & abeona Deæ, the Goddesses of their coming in, and going out.

Vitula Dea, the Goddess of Joy or Victory.

Pellonia Dea, she that was active in driving away their Enemies.

Fessonia, she who did help the wearied.

Averruncus Deus, that did divert from us all evil.

Angerona, the Goddess of silence.

Laverna Dea, who did bless the Thieves in their Robberies, and unto whom they did offer Sacrifice. They that were under her protection, did divide the Spoil in her Wood, where her Temple was erected; therefore they were called Fures Laverniones.

Nænia Dea, the Goddess of Funerals, &c.

There were also amongst the Romans the Gods and Goddesses of the Fields, besides the multitude of Nymphs and Satyrs: These were the most noted.

Pales Dea, the Goddess of Fodder, and of Shepherds.

Flora Dea, a remarkable Whore, who gave all her Estate to the people of Rome, upon condition that they would honor her Birth-day with Plays: The Senate to remove the infamy of her life, created her the Goddess of Flowers, and did offer unto her Sacrifice, that she might bless the hopeful increase of the Fruits and Flowers:

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In her honor were instituted the Floralia.

Pamona Dea had a Command over the Apples, and such like Fruits.

Tutilina Dea, had an eye over the Corn.

Robigus Deus, did preserve the Corn from the infection of the ayr.

Populonia & fulgor Dii, that did keep the Corn from the Thunder.

Pilumnus & Picumnus Dii, the latter is called Sterquilinus, because he taught men to improve the ground with Dung: The first is the God of Millers.

Bubona Dea, of Oxen.

Hippona Dea, of Horses,

Mellona Dea, of Bees.

Jugatinus Deus, who did live upon the Mountains.

Rufina Dea, a Country Goddess.

Terminus Deus, the God of Limits: The people of Rome were commanded to set stones upon the confines of their ground, which were called Terminalia; upon them they did offer to Jupiter every year; and if any was so impudent as to remove them, his Head was to satisfy Jupiter, unto whom they were consecrated. These Stones were crowned every year with Flowers, and upon them Milk was offered to Terminus.

Pan was a Field God.

Sylvanus the God of Cattel, and of the Country.

Priapus, who was the most impure and shameless of all their Gods; he was also the God of Marri-

Marri-

Marriners, as well as of the Country, and of Gardens: He was painted naked, as all the other Gods and Goddesses of Love. *Nuda Venus fecunda Pales,* Teronia Dea *Phaetrata* was also a Divinity of the Woods, the Wife of *Diana, Juno* Jupiter Anxur in Italy; near her Temple was a large Wood which took fire, but when the people did run to extinguish it, of its own accord the fire went out, and the Wood in a moment became green again and flourishing. The Slaves who were to be made free, did receive the badges of liberty in her Temple. It is reported of her Priests, that they did use to go bare foot upon burning coals every year at a set time before the people.

The Romans had encreas'd the number of their Divinities, so that many thousands were reckoned; every affection of the mind, and disease of the body, was honoured as a Deity: Such were Pavor, and Pallor, Cloacina, Aius, Locutius, whose Statue gave the Romans notice of the coming of the Gauls. Riliculus was another God, Tempestas, Febris, Fugia, Fornax, Cacia, Vicepota, and Volturnus Deus, &c.

And as the Romans did enlarge their Dominions, they did admit all the Gods and Goddesses of strange Nations into their City: Therefore when Tiberius heard of the Miracles of our Saviour from Pilats information, he desired the Senate that he might be introduced amongst the number of their Divinities, which they had no inclination to do, either because of the place of his Nativity, which was generally hated of all Nations, or because he could not be rightly worshipped

shipped where there were such a multiplicity of Idle Gods. Now these were the strange Divinities worshipped in Rome, when they had conquered the World.

Sanctus, or Deus Fidius, the God of the Sabins; Io, or Isis, a Goddess of the Egyptians. The Poets inform us, that she was the Daughter of the River Inachus, a professed Whore, yet the Priest of Juno: She perswaded Jupiter to yield to her Lust; but Juno's jealousie pursuing after her Husband, found them together, Jupiter in the form of a Cloud, and Isis in that of a white Cow, for Jupiter had changed her that she might not be suspected of his Wife, who understood his subtilty; therefore she beg'd the Cow from Jupiter, he being afraid, by a refusal, to discover her and his own dishonesty, granted her to Juno, who presently committed her to the custody of Argus with a hundred eyes; there she continued in much misery and persecution, until Mercurius was sent from Jupiter to deliver her, he played Argus asleep with his pleasant Musick, intending to steal away the counterfeit Cow; but a Boy, named Hierax, gave notice to Argus, and waked him, as the other was a departing with his prize. Mercurius seeing no remedy, but that he must either neglect Jupiters Command, or kill Argus, he took a great stone and knockt him dead upon the place, and changed Hierax into a Hawk for his ill Office. Juno was not a little displeased at the loss of her faithful servant, therefore she transformed him into a Peacock, that yet retains the number of his eyes

in its feathers; and she sent some Creatures to vex Isis, so that she became mad, and ran up and down the World, swimming over the Seas into Ionia, unto which she left her Name, as also to the Sea that waters that Country: At last she returned back to Egypt, where she married Osiris: Her Son by Jupiter was Epaphus; after her death she was adored by the Egyptians; her hair was preserved as a Sacred Relick in her Temple at Memphis; she was honoured as the Goddess of Navigation, and of the Weather: Her Statue was a Cow with Horns, or as some say, a Dogs Head, unto which Ovid alludes, calling her Latrator * Anubis. The Romans had an extraordinary reverence for this Goddess, although they banisht her, because her Priests had consented to defile her Temple with Whoredomes afterwards she was admitted again: Her Priests were initiated with Blood and Water, they had their Heads and Beards shaven, and did wear all White Linnen Garments: At the entry in of her Temple was the Statue of a Sphynx, to signify that she was a mysterious Goddess: For her sake the Egyptians did keep in a corner of her Temple a White Cow; when it did die, they did all mourn, as for a Prince, until another was put in the place of the dead Beast.

Osiris, King of Egypt, was her Brother and Husband; he is esteemed the same with Serapis, some call him Dionysius, Ammon, Jupiter, and Pluto. The last name I conceive was granted unto him, because he had such an extraordinary care of the Dead, causing them to be buried in several

Besides these most noted Gods of Egypt, they worshipped there all the Herbs of their Garden, which the Romans were ashamed to imitate.

* Some thinks this Anubis to be Mercurius as we shall see afterwards.

Herodot. sa-
cres Igurn.

several places made on purpose near Memphis, to encourage Virtue, and a good life; for if the deceased had not lived well, he was by persons appointed to enquire into every mans actions, cast into places of shame and punishment; the Virtuous were interred in beautiful Fields, flourishing with all manner of Flowers. This place was near the City Memphis, encompassed several times with the River Nilus, and an old Fellow did convey the dead bodies over. By this means this Prince did awe his people into obedience, and a submission to his Laws. And from hence it is that the Poets have borrowed their pleasant descriptions of Hell, as the rest of their superstitious Fables, as several writers informs us. Osiris is also called Apis, in whose Temple a Bull was nourished: Upon the Statue of Osiris was placed a Busbel; this hath given occasion to some to fancy Osiris to be Joseph, who saved Egypt from the great Famine: It is probable the Busbel was placed upon Osiris his head, in honour of him.

All the other Gods of the Grecians, Illyrians, Gauls, Spaniards, Germans, and Asian People, were brought and worshipped at Rome, because we have already named them, and given a full account of their beginning and Histories, it is needless to repeat them here again.

CHAP.

CHAP. XXV.

Of the Gods mentioned in Holy Writ, and of those that were adored in Syria, Phœnicia, and the adjoining Countries.

I Think it not amiss, in this review of all the Heathen Gods, to add a Chapter or two concerning those who have been adored by the Inhabitants of the Eastern Countries, and by our Forefathers in this Island.

The Sacred Records do mention many Idols unto whom the Israelites did shامتully prostrate themselves; their names are Molock, Baal, Astoreth, Dagon, Baalzebub, Succoth, Benoth, Nergal, Nisrach, Rimmon, Thammuz, Nebo, Sefach, the Golden Calf, the Teraphim, Remphan, &c.

The Golden Calf which the Israelites did make in the Wilderness, was a God of Egypt, called Apis; Lactantius informs us, that the Head was the Image of a Bull; therefore they did worship him in the same manner as the Egyptians did their Apis; for they did mightily rejoyce and feast themselves when he was made, and dance round about the Idol: But I cannot conceive how the Israelites could be of such weak memories, as to forget the greatness of Gods Power lately manifested to them in their deliverance from Egypt, and in the publishing of the Law, or of such perverse judgments; as to ascribe to the works of their

De sapient.
cap. 10.
Et comes in
pompa corni-
ger. Apis erat.
Ovid. fast.
Exod. 32. 6.
Barbara Mem-
phiten plangere
docta Bovem
Tabull.

their hands the glorious Acts of the Almighty, of which they had been Eye-witnesses; for it seems they intended, as our Religious Papists do, to adore God in the outward and visible representation of a Bull, or of a Calf, according to the custom of the *Egyptians*; therefore they did not say, To morrow there shall be a Festival to *Apis*, *Osiris*, or *Isis*, the Gods of *Egypt*, but to the Lord *הוה לרני מחר* so that they were so impious as to ascribe the Sacred Name of God to this shameful Image, or rather to worship God in this vile form: The Hebrews do tell us, that the Generation of such as were so profane at this time, had yellow Beards growing in their faces, in remembrance of that foul sin which their Forefathers were so forward to commit in the Wilderness.

When *Jeroboam* returned out of *Egypt*, whither he had been banished by *Solomon*, he caused the same kind of Idolatry to be established in the Dominions that acknowledged his Scepter; for he placed two Golden Calves at the two Extremities of the Ten Tribes in *Dan* and *Bethel*; to prevent the return of the people to the worship of God in *Jerusalem*, and to their Allegiance to their lawful Prince. It may seem very strange, that the *Israelites* possessed with a real Opinion of Gods Power and Authority over them, should be so easily drawn to commit such an abomination, directly contrary to the Law of God, unless they had been induced thereunto by their mis-

take

stakes of some Example given unto them by *Moses* himself. We find that when *Jeroboam* intended to draw them to Idolatry, he could think of no better expedient, than to present unto them Golden Calves, for they were more inclinable to the adoration of them, than any other Idol; because, as some do imagine, they were wont to see these Images in the Temple of *Jerusalem*, as their Forefathers had been accustomed to behold them worshipped in *Egypt*; for by these Idols the ignorant *Egyptians* did adore *Nilus*, otherwise called *Siris*, and *Osiris*, because their life and riches did proceed from the excellent virtues of the Water of *Nilus*.

Plinius, lib. 5. cap. 9.

Osiris also named Bacchus.

The *Teraphim*, mentioned in *Judg. 17. 5.* were not, as some have imagined, the Household Gods of the Heathens; for in the same place, a Graven Image and a Molten Image are named, which were the Household Gods; but I do rather think, that they were some *Talismanical* Representations, consecrated by Devillish Ceremonies, to oblige some Evil Spirit to answer in them the demands of their Worshipers, and give Oracles. *Elias Levita* tells us, that they were made in this manner, they did kill a man who was a First-born, and pull off his Head with their hands; and when they had embalmed it, they did place it upon a Plate of Gold, upon which the name of the Unclean Spirit that they did invoke for an Answer was first handsomely engraven; Afterwards they did put it into a place made in

in a wall purposely for it; they did light round about it Torches and Lamps, and did fall down before it to worship it. The Images that *Rachel* stole from her Father *Laban*, are called *Teraphim* by some, they were the same as the Greeks name *εἰχῆρα*, only the former did return Answers to the Petitioners, whereas the latter were the protecting Gods of a Family, worshipped near the Chimney Corners, usually in the Images of Dogs, who are watchful Creatures.

The Idol *Moloch* is the same with *Saturn*, unto whom the cruel Heathens did sacrifice their Sons and Daughters, causing them to be burnt alive in a Brazen Image made purposely for such abominations. The *Ammonites*, whose God this Idol was, did oblige all the Parents either to offer them in this manner to *Moloch*, or to cause them to pass between two fires in honour of this God: Somtimes when men did come to years of understanding, they did offer themselves freely to be burnt for this God. Near *Jerusalem* stood *Moloch* in a beautiful Valley, belonging to the Children of *Hinnom*, in the midst of a pleasant Grove, where the Jews did imitate their profane Neighbours. From hence is derived this inhumane custom practised in Greece, and in many other parts of the world. The *Carthaginians* were so extravagant, as to sacrifice 200 Noble mens Children to *Moloch*, when *Agathocles* made war upon them in *Africa*: And because this word signifies a

Nachmonides
& *R. Moses*.

Minucius
Felix, La-
stant. Justin.

Prince,

Prince, or a King, the Heathen Worthies did borrow from hence their names, as *Amilcar*, *Imilcon*, &c.

The two Gods of *Sepharvaim*, *Adrammelech*, and *Anammelech*, were worshipped in the same bloody manner; therefore many have imagined them to be the same with *Moloch*, from whom they have derived their Names; but I rather think them to be other Gods who did share in the same Titles of Honour, and in the same manner of worship: None of our Interpreters have found the persons unto whom these Names were given; but I do conjecture from the Hebrew signification of the Name *Adrammelech*, and with a small alteration *אדראמלך Ador-Melech*, a strong and glorious King, that thereby the Inhabitants of *Sepharvaim* did either mean some brave and generous Prince that had Reigned amongst them in much glory, or else they did intend the Sun by *Adrammelech*; for he is as a Prince in the Firmament, sending forth his beams of light into every corner of the World. *Anas* or *Anam* is a *Chaldean* word never us'd in Scripture to my knowledge, unless it be *Ester* 1. 8. It signifies to force, or to compel; being therefore joyned with *Melech*, it makes a compelling, or an Imperious King: By this Title some Devil may be understood that did imperiously tyrannize over them, they did therefore endeavour to appease his wrath, by sacrificing their dearest enjoyments: That which makes me inclinab

2 King. 17. 31.

From hence
the Greek
word *ανηρ*
ανδρς
a man.

Cogere *אנא*
a Chald-word.

H

1.

Maffius de
Job. Ind. and
Munster. Cos-
mograph.

Selden de diis
Syris. cap. 6.
Virg. lib. 6.
Ovid. Metam.
lib. 7.

to this Opinion is, that to this very day the Inhabitants from whence these *Sepharvairs* did come, do worship the Devil in a visible shape, and when they neglect their Devotion to him, he pittifully afflicts them. The same is reported of the *Caribbians*, and of the *Indians* in *Florida*, and in the adjacent Countries. It may also with some kind of probability be imagined from this word **אנס** which signifies to compel, that these Heathens did sacrifice to the Imperious and unresistable Emperor of the World *Death*; for it is said, that his Priests were cloathed in black, and therefore named **כמרים** in Holy Writ. Now it is certain, that this colour was an abomination to all the Superiour Gods, and only us'd in the sacrifices of the Inferiour, as we may understand by these following Verses of *Apollon*, lib. 3. *Argonaut.*

Ἐπὶ δὲ Βεῖμῳ κουερτρόφον ἐγκαλέσασα
Βεῖμῳ νυκτιπόλον χθονίῳ ἐνέρεστιν ἀνασσα
ἀνγῶν ἐνὶ νυκτὶ σὺν ὀρφονώϊσι φασὲ τεσσιν.

So it is likely that these Heathens did offer unto *Pluto* or *Death* their Children, that he might spare their lives. *Baal* was another Divinity of *Phenicia*: The name signifies a Lord, and therefore it is due to the Sovereign Lord of the World, *Hosea* 2. 16. But several Nations of the East have profanely applyed it to men in their lives, and after their death have granted it to their breathless Statues,

Selden de diis
Syris.

tues, which they did adore instead of the true God. And as this word hath no particular respect to any of their Divinities, it was ascribed to most of them. *Mars* the God of War, or rather *Belus* the Father of *Ninus*, was adored by this Name in *Assyria*: *Jupiter Thalassius*, worshipped in *Sidon*, was called *Baal*, *Belus*, or *Beelsamen*, the God or Lord of Heaven: The *Sun* was also worshipped in *Syria*, and called *Agalibalus*, or *Alagabalus*, the Circular Lord, as the Learned *Selden* observes. *Herodiam* informs us, that the *Sun* was worshipped in *Syria*, and that his representation was a great and round Stone. *Moloch* was also named *Baal*; in his Sacrifices the Priests did offer their Privy Members in remembrance of the affront that *Jupiter* his Son did unto him.

Hesychius
Βῆλ & ὁν δὲ
δία μεθέρ-
μωεύσιν.
Ensep.

His Priests did
cut themselves
in honour of
him.

When the Scripture only names *Baal*, without any other addition, we must understand the God who was esteemed by the *Pagans* the Chief *Jupiter*: So that this Name imports in profane Language as much as *Jehovah*, or *Adonai* doth in sacred.

The Name of *Baal* became so universal, that all great Commanders and famous Princes did add it to their own Names, *Hannibal*, *Asdrubal*, *Maherbal*, &c. But in Scripture we meet with many Gods who bear this Title with another, as a token of the peoples respect unto them. *Baaltzephon* was a City in *Egypt*; through its Territories the *Israelites* did pass when they marched towards the Red

1023 702

Sea: It is probable that it did borrow its denomination from the Idol *Baal* worshipped there. It seems he was one of the most ancient Gods of the East Countries, for he was adored far and near.

בעל פעור

Βεελφεγώρ

Hieron adose.
cap. 11.

Isidor. Orig.

lib. 3. cap. 11.

Numb. 25. 1.

and 3.

1 Kings 15. 11,

12.

2 Chron 15. 16

This *Priapus*

was named

Miphleteth,an abominable
Idol.

Baal-Peor, or *Beelphegor*, as the Seventy write it, signifies a shameful Divinity set up amongst the *Moabites*, beyond *Jordan*, upon Mount *Peor*: Some think him to be *Jupiter Tonans*, others *Saturn*, or the *Sun*; but the most probable Opinion is, that he was *Priapus*, the adulterous and lascivious God; for the *Israelites* did worship him in the same manner as the *Grecians* did *Priapus*, by committing fornication in his Temple. Now this impudent God was chiefly worshipt by women, and therefore he was named the God of Women, *Jer. Chap. 48. 7. 13.* calls the same God of *שמוש Chemosh*, or as the Seventy render it in Greek *χαμὸς*, the Chief God of *Moab*; which word I conceive may be derived from the Hebrew *חָמַס Chamas*, to hide, either because he was adored in some obscure corner of the Temple, as it was usual with some Divinities, or because his abominable worship did deserve to be concealed in obscurity: It is likely that only the Holy Prophet brands him with this Title of disgrace, and that it was not his usual Name amongst his *Prose-lites*.

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Baal-Gad, was the God from whose Providence and will all worldly felicity proceeds: The *Grecians* and *Romans* made this
Divi-

Divinity Goddess, and called her *τύχη*, and *Bona*, or *Primigenia Fortuna*. The first that caused this God to be worshipped, were the *Astrologers*; for when they did perceive how much the Heavens did contribute to the subsistence and welfare of man, and how his life was commonly either happy or miserable, according to the hopeful influences of the Stars that did govern at his birth: They were apt to imagine, that the Stars had a greater power upon us, and our affairs, and our humours, than really they have; therefore they did possess the ignorant people with this fancy, which brought in the adoration of the Stars: The Star *Jupiter* was thus call'd, therefore *Jacob* suffered one of his Sons to bear this name; and it was afterwards and before a custom, in use amongst the people of God, as well as amongst the Heathens, to greet the New-married Couple with this kind of Salutation, *מזל טוב Mazal Tob*, a good star, *sub. I.* wish unto you; this was the common Title of the Planet *Jupiter*; and the Bridegroom, before the Marriage, did deliver to his future Sponse a Ring, with this same inscription, wishing thereby that her Children might be born under the powerful and happy Star of the Heavens *Jupiter*. It was unto this Planet that the *Canaanites* did offer sacrifice, and at the end of the year dress a Table of all sorts of Fruits of the earth, to acknowledge the benefits received from his influences; therefore

Gen. 30. 11.
Aben-ezra.

Munster.

Maiah 65. 10. fore *Isaiah* reproves the *Israelites* for imitating this Heathenish Superstition.

בעל זבוב
or בעל זבוב
Baalzebub, the Lord of Flies, was the God of *Eckron*, a City of the *Philistines*. Some have imagined this Name to be imposed upon him by the *Israelites*, because in the sacrifices that were offered unto him, his Priests were tormented with swarms of flies. Now in the sacrifices of the true God, there was no Fly to be seen, as several Learned Rabbies, and after them *Scaliger*, have taken notice. *Plinius* speaks of him, when he tells us, that the *Cyrenians*, a people upon the Coast of *Africa*, descended from the *Phenicians*, did worship the God *Achoren*, to be delivered from the troublesome Flies who did torment them, as the *Egyptians* did adore their *Ibes*, to be freed from the Serpents. I think that the Images of these Creatures, and of this God, were *Talisman*s, formed by some men Learned in the secrets of Nature, to free the people from the annoyances of the Serpents and Flies; and therefore in requital, the ignorant people, who did ascribe the effects to an immediate power of a God, did adore them; or it may be that the Devil, who wants no power in the Empire of the Air, that is attributed to him, was willing to entertain these Idolaters in his service; by this and other good offices. Now wherefore the Prince of the Devils should be called *Belzebub*, I cannot imagine, unless it be because the Flies, and several sorts of Insects, proceed from his and the Sun's im-

Plin. lib. 10.
Hist. Natur.
cap. 28.

Pliny saith that after the sacrifices all the flies did immediately depart. This agrees with the relation of the Jewish Rabbies above mentioned.

mediate

mediate Agency for the disturbance of mankind.

Baal-Berith, the Lord of the Covenant, *בְּרִית* was another God of the *Phenicians*: So *Jupiter* was named at *Rome* *Sponsor*, or *Fidius*; and amongst the Greeks there was *Ζεὺς ὀρκνύτης*, *Jupiter Fœderator*. It may be that the Devil, an Ape of Almighty God, caused himself to be worshipped by this name, in remembrance of the Great Covenant that God made after the Deluge with all his living Creatures, applying thereby this expression of Gods love, and the tribute of our services which we do owe unto it, to himself. In Holy Writ, God is call'd the God of the Covenant, a God keeping Covenant and Mercy, *Nehem. 1. 5.* A God stedfast in his Covenant, *Psalms 89. 28.* whose Name we are always to call upon in all our Covenants, *Isaiah 45. 23.* The Devil therefore did claim this part of Gods worship, calling himself *Baal-Berith*. In *Jerem. 12.* verse 16. we find a memorable passage that mentions this God; for it is said there, that the people had been taught to swear by *Baal*. I am not ignorant of the Opinion of several of the Learned in Antiquity, who think that these names of *Baal* were all attributed to the Sun; for *Porphyrius* declares, that his Countrymen the *Phenicians* did worship the Sun as the Chief God, and did call him *Beelsamen*. And *Somchoniaton* in *Philo Biblius* tells us of *Ελίου καλέμενος ὁ θεός*, who had for his

Signifies a Covenant. *Thucyd.*

ὁρκνύων
ὁρκίζων
Orph.

Psa. 25. 10.

Jer. 12. 16.

H 4

Wife

Wife *Βηριθ*, or *Berith*: from this *Elioun* comes *ἥλιος*: The Greek word for the *Sun*, for the better understanding of this confusion that appears in the Authors speaking of the Heathen Gods, you must remember what we have noted in our Preface to this work, that the chief of the Devils did receive the homages of all Nations, under several Names, proper to the places and dispositions of the Inhabitants; and that he might with more ease induce men to his worship, he did set up and promote those persons and things that were most in credit, appointing at the same time such manner of Devotion as was most suitable to him, and his enmity to mankind: From hence it is that he is called *Jupiter*, in *Rome*, *Mithra*, in *Persia*, *Baal*, in *Phanicia*, *Apis*, in *Egypt*, *Zeus*, in *Grecia*, *Tharamis*, in *Germany*, *Thor*, or *Belemus*, in *England*, *Mars* or *Hesús*, in *Tartaria*, *Baalpeor* or *Chemos*, in *Moab*, *Baalzebub*, in *Ekron*, *Belus*, in *Babylon*, *Bacchus*, in *Arabia*, &c.

It was no difficult business to cause men to adore the Sun, for of all visible Creatures he is the most glorious, and the most useful: That grateful humor therefore that is natural to man, and that calls upon him to acknowledge that Being from whom he receives favours and blessings, did incline him to return thanks to the Sun for all the visible effects of his heat and light; therefore he was the first Creature ador'd by the Eastern people. I am inclinable to think, that this *Baal-Berith* was

in

The Naturalists do inform us, that as soon as our eyes are open in a morning, they turn of themselves to behold and admire the Sun when we sleep in he open Ayr.
Cael. Rhodig.

intended for the Sun, or rather the Moon; for in *Judges 8. ver. 33.* it is said, that the *Israelites* made *Baal-Berith* their God, that is, their chief God, and went a whoring after *Baalim*. If this latter word, as some of the Learned do judge, and as may be easily prov'd, did signifie the inferiour Stars and Planets, we may have some reason to conjecture, that *Baal-Berith* that accompanies them in this place, was one of the most Eminent Lights in the Heavens. Other learned Writers do understand the Deified Souls of men, by this plural number *Baalim*: This name may be applied to the *Semones*, or *Semidii*, by some people; but I cannot conceive so mean an Opinion of the *Israelites*, as to think that they did adore the Souls of men departed out of their sight, without any further respect. It is more probable, that they did worship the Sun and Stars, whereof they did daily experience the goodness and power. There is a passage in *2 Chron. ver. 33.* that makes me inclinable to this opinion; for there *Manasseh* rears up Altars broken down, plants Groves for *Baalim*: To what purpose I pray? His design is discovered in the next words, that he might worship and serve all the Host, or the Stars of Heaven, unto whom he did sacrifice upon those Altars. And if you compare one place of Scripture with another, you may find the same Gods named *Baalim*, who are elsewhere called the Host of Heaven. *Herodotus*

and

Acts 7. 41.
2 King. 17. 16.
Dan. 8. 10. &
Nehem. 9. 6.
There the Host of Heaven signifies the Stars.

1 Sam. 7. 4.
Compare
2 Chron. 21.
13. and 1 Kin.
18. Chap. 18.
with Jer. 8. 2.

and *Plato* do inform us, that these Stars were the ancient Gods of *Greece* also, as well as of *Phenicia*; therefore he derives the word *Θεός* God, from *Θεῖν* to run, because the Sun, Moon, and Stars do run a very swift pace.

There are several places mention'd in Scripture, where the Images and Temples of the God *Baal* did stand, as *Baal-Hamon*, *Baal-hazor*, *Baal-Perazin*, and *Baal-Sbalisha*. This last place is mentioned *2 Kings* 4. 42. And as in Hebrew it signifies *Ter-Baal*, it may cause us to imagine, that the place was thus named from the Sacred Trinity there worshipt, which Mystery was not unknown to the Heathens, as a Learned Writer hath proved.

Ashtoreth, or *Astaroth*, or as the 70 write it, *Ἀστάρτη*, was the chief Goddess of the *Sidonians*, called by some *Luna*, by others *Venus*. *Philo Biblius* reports of her, that she travelled all over the world, having taken upon her the shape of a Bull: After her return she landed at *Tyre*, and consecrated there a Star that she had found in her way fallen from the Sky upon the Earth: I do judge that this Goddess was *Luna*, for she is named *Jerem.* 7. 44. *Βασίλισσα τῆς Οὐρανῆς*, the Queen of Heaven: They did adore her, by committing fornication in her Temple, as in that of *Venus*, because she hath a visible influence in the Generation of Children, and upon the humours and affections of women; they thought it therefore

שְׁבַל

Steuch. Eugub.

תַּרְתַּנִּי
Cicer. natur.
Deor, lib. 3.

She is named
Baal-tis and
Hec baal.
Ἀστάρτη
Σέγω Δοκέω
σελλωαίαν
ἐμμέναν.
Lucian.
Venus was
named
Ἀτάργατα,
and adored in
the form of a
Fish. *Ovid*
fast. lib. 2.

therefore their duty to dedicate to her service those actions unto which she did stir them up; she was called *Βήλθης ἡγά*, and *ἀφροδίτη* *Euseb. and*
Venus, and *Juno Olympia*, or *Minerva Belisama.* *Bēl-tis Selden.*

Herodianus mentions this Goddess, and names her from *ὐρανῶ* *Urania*, and tells us, that the *Phœnicians* did call her *Astroarche*. It is probable from this passage, that thereby the Moon is to be understood; for as the Pagans did marry *ἡλίῳ* and *Ἀσάρτη*, the Sun and Moon together, so *Heliogabalus*, that silly Emperour, who required for himself the usual worship rendered unto the Sun, is there said to have espoused this *Urania*, or the breathless Statue of this Goddess; an action better becoming an extravagant of *Bedlam*, than the Emperour of Rome. *Herodian in*
vita Heliogab.
lib. 5. Histor.
She is named
Astronē Da-
mafc. The Sy-
rians did ob-
serve her Fe-
stival; the
men in habit
like women,
and the wo-
men in mens
cloaths. *Macro-*

Dagon was the great Idol of the *Philistines*, adored at *Ashdod*, called *Oannes*, and *ὀδάκων*, as the Learned *Selden* informs us: He was named *Jupiter Cassius* by Forreigners, from a Mountain of the same name, scituate between *Syria* and *Palestine*, or *Ζεὺς ἀσώτειος*, or *Marnas*. The Inhabitants did say, that he taught unto them how to manure the ground, and the use of Corn: He was represented half a Man, and half a Fish, and had in his right hand a Pomgranat, to shew that he was the Protector of the *Caphtorims*, who bearing this kind of fruit in their Coat of Arms, did possess themselves of the Country of *Phenicia*, *Deut.* 2. 23, *1 Sam. 5. 2.*
Ἰν
Bochart Ge-
og. Sacr. lib. 4.
Δαγὼν ὅς
ἐστὶ σίτων.

Cicero

Cicer. Nat. De-
orum lib. 3.
Capharims, a
people of Cap-
padocia de-
fended of the
Scythians.

Cicero tells us, that the *Syrians* did worship a Fish; and *Plutarch*, how they abstained from several sorts of Fish, in reverence to their Gods.

Besides the former *Astarte*, the *Phœnicians* did adore another *Venus* called *בני* which some take to be a bright Star of the firmament named by us *Venus*.

Succoth Benoth was the Idol of the *Babylonians* the word signifies the *Tabernacle of Daughters*, because the Temple of this lascivious Idol was built in such a manner, that there was several retreats or lodgings for women who were to prostitute their bodies to the lust of Strangers. The Law of the Country did oblige them all to disgrace themselves in this manner once in their lives in honour of this Goddess, who is thought to be the same with *Venus*.

Melita. All Strangers did in requital of their good entertainment, offer money to this Idol. *Justine* confirms this Story, for he relates how that it was a kind expression of civility amongst the *Babylonians* to give their Guests liberty to lye with their Wives.

It seems the Ambassadors of the King of *Persia*, who were slain in a Banquet by the

Macedo-

Macedonians, for venturing too far beyond the bounds of modesty upon the Kings Daughter, were accustomed to this unnatural trade and shameful mode of their Country. Now this Goddess *Benoth*, from whence comes *Venus* or *Venus*, was adored in the same manner in several places of the World: for in *Africa* there was *Sicca Veneria* near *Carthage*, an infamous place dedicated to this Goddess, where the Women did freely abandon themselves to their lusts, and to the pleasure of men for a Reward.

Nergal *בני* was a continual Fire, which the *Persian Magi's* did entertain in honour of the *Sun*, and of the *Lights* of the Firmament, upon an Altar.

Their custome was to keep this Fire continually burning, as the *Romans* did their Holy Fire dedicated to *Vesta*. At every time they did meddle with the Fire, their custome was to sing hymns in honor of the *Sun*. The *Jewish Writers* do affirm, that this was the God adored in *Ur* of the *Chaldeans*, and that *Abraham* was driven out of his Country because he did refuse to yield to this Idolatry. Now it was the custome of the *Persians* to dedicate to the *Sun* a Chariot and Horses, and to adore this glorious Light every morning at his first appearance. The *Mahumetans* to this day do perform some kind of devotion to the rising *Sun*, for they salute it with much humility, as soon as they can see it, and do wash themselves with clean wa-

ter. *Benoth* was the Altar upon which the fire did burn.

I have seen them at these devotions.

2 Kings 17.
בני בני

Herodotus
Master in cos.
mograph.

See Levit. 19.
29

Venus Babylo-
nia dicta est

The Goddess
was named A-
startis in Ar-
menia; in her
temple Vir-
gins did pro-
cure themselves before marriage.

Elia. lib. 4. v. Hist. The learned Selden. Va. er. Maxim. lib. 2. c. 6. is remarkable that Venus is named by the Pagans as the Destroyer of men, for there is no greater enemy to health than excess in Venerean delights.

ter. The Chaldeans were wont to burn themselves in honour of *Nergal* in that holy fire that was alwayes preserved alive. *Alexander* was an eye witness of this kind of madness, as *Curtius* affirms. The simple Fellow, who was resolved to feel the fury of the Flames, did take his farewell of his Friends in a publique Banquet, and when he was thus reduc'd to ashes the cunning Priest did cause, the devil to appear in his likeness to his Acquaintance to tell them wonders of the t'other World.

נְדִיחָא

Asima was a God of the Eastern people, worshipped in the image of an Ape, as some do affirm, or rather, as a Goat or Ram: They did worship the Sign of *Aries*, therefore the Egyptians did abhorre the other Nations, who did kill those Creatures, that they did adore.

Elias Levit.
Diodor.

2 Kings 19.
Joseph. lib. 1.
cap. 4.

Nisroch is thought to be either the Ark of *Noah*, and a Picture of it, which was worshipped by the Eastern People, as we may see by *Enseb. de prepar. Evangel.* Or the Image of an Eagle, as others do fancy, because נִשְׂרָא is an Eagle in the Hebrew, but I rather think that this is a compounded word derived from נִשְׂאָה to exalt, and נִמְלֵךְ to enlarge, to express the high and spacious Heavens, that were worshipped by the *Persians*, as *Herodotus* affirms.

Herodot. lib. 1.
cap. 101.

Nibchaz נִבְחָז comes from נִבַּח to bark, as a learned Writer imagines; therefore he thinks, that this God was the same with

Anubis

Anubis of the Egyptians, and that he was worshipped in the Image of a Dog.

Rimmon was the chief God of *Damascus*, *2 Kings 19* the word signifies a *Pomegranate*, and from the *Scripture*, we may understand that he was one of the principal Gods of these parts: Several Writers do inform us, that *Jupiter Cassius*, mentioned before was adored upon the confines of the Mount *Cassius*: Now *Damascus*, where this God had a famous Temple, was near unto the Mountain. I do therefore think, that this is the place and the God mentioned by *Herodotus* rather than *Dagon*. It is certain, that *Jupiter Cassius*, whether he was *Rimmon* or *Dagon* did hold out in his right hand a *Pomegranate*, to shew how he was a Protector of that people, who did bear a *Pomegranate* in their Coat of Arms.

See *Bochart*
Georg. Sacri.

Herodotus

Thammuz is *Adonis* of the Greeks; The word is derived from *Adonai*, Lord. He is said to be the great Favorite of *Venus*. The Pagans in the Month of *June* did lament for his death, for they say, that he was killed by a wild Boar, therefore this Creature was odious to *Venus*: She was mightily concerned for him; especially, when *Mars* went with a design to kill him, for she made such haste over some reeds that stood in her way, that she wounded her feet, and let out some drops of blood, that fell upon the white roses and changed their lilly colour into an incarnation. The Heathens did shed tears in imitation of this Goddess, who grieved for the

Ezech. 5. 154

Αφροδίτη ὅτι
τέθνηκεν,
prov. to offer
a hateful thing
as a gift.

Tammuz from
to die

the death of *Adonis*, and therefore she required *Proserpina* to send him back again. This infernal Goddess being also in love with him, could not yield altogether to the request, but only granted that he might once a year visit her upon the Earth, and return as often to her again into Hell.

Some relate the Story of *Thammuz* in another manner. They say that he was a Priest wrongfully put to death by the King of *Babylon*: Therefore the King being tormented with remorse of Conscience labored to make satisfaction unto him for the injury. He caused many fabulous Stories to be related of him, that the people might be persuaded, that he was admitted among the Gods, and besides commanded that every year there should be an universal mourning for him. I do think that this, and such like fables do proceed from Astrologers, who did intend to signify by the death of *Thammuz* some pleasant Star disappearing to our Horizon half the year, and returning to us again at a set time.

Nebo was a God of the Chaldeans in whose Temple the Oracles were delivered as his name intimates, for it is deriv'd of נבון to Prophecie. That climate was full of prophets and men, who studied the secrets of Nature: and that people was mightily addicted to the Sciences that do enable men to conjecture of the events of the time to come, and extreme superstitious in observing all extraordinary

The Heathen women did carry a dead body to the ground, and did weep to perpetuate the funeral of *Adonis*, Demosth.

Isaiah 46.
Jerem. 48.

nary accidents, as appears in the History of *Daniel*. I do therefore imagine, that this *Nebo* was as much in request amongst the Chaldeans, as *Apollo Ismenius* was in Greece. Most of the Syrian Gods were named *Pattaci*, that is Tutelar Gods.

Mero or *Merodach* was another God of *Babylon*, whose Name the Princes did assume.

Sesach, otherwise called *Saceas*, was an Idol of the *Babylonians*, who was adored almost in the same manner as *Saturn* in Rome; for his Festival did give liberty to all kind of debauchery; and did free the Servants from the command of their Masters. During the solemnity, *Ciun* is nam'd in the Acts of the Apostles *Remphan*: Some imagine him to be *Saturn*, but I think that we must understand one of the bright Stars of the Firmament worshipped by the *Israelites*. Jerem. 25 26. Acts 7. 43.

I shall not speak of the *Agyptians*, who paid their Devotions to the Herbs, and the creeping things of the Earth; as to so many Gods. I shall not mention the remote and strange Gods of *Assyria*, *Persia*, *Cappadocia*, and of the Neighbouring Countries. This small account of the Eastern Gods will suffice for the understanding of several passages of Scripture; we shall therefore proceed to examine the Names of our Saxon Gods.

CHAP.

CHAP. XVI.

Of the Heathen Gods worshipped in England.

Idolatry crept in amongst men, before ever this Island was peopled with Inhabitants: Therefore when any do mention this place, they speak at the same time of their Gods: Many of them, with the people, were come from the *Eastern Nations*.

See Verstegan. The Sun was the Universal God, adored in all parts of the World. In this Island of *Albion* he stood upon a high Pillar, as half a man, with a face full of Rays of Light, and a flaming Wheel in his Breast: For his sake, one of the daies of our Week is named *Sunday*, because he was worshipped on that day: The peoples Devotions were paid in the same manner to him, as to *Mithra* of *Persia*, and to the Divinities of the East, that were revered for the Sun.

The Moon was another ancient Idol of old *England*; it was represented as a beautiful Maid, having her head covered, and two ears standing out.

Tuisco, a Grandchild of *Noah*, was adored after his decease by all his Posterity in *Germany*. The Inhabitants of that Country are yet called *Tuitsh*, or *Duytschmen*, from this their Grandfather; and a day of our Week is named *Tuesday*, because it was appointed for the adoration of this Northern Idol.

Woden

Book I. the Heathen Gods.

Woden was a warlike Prince of the *Saxons*, happy in all encounters of War: After his death they worshipped him for the God of War; therefore he was represented as a Mighty Man in perfect Armor, holding in one hand his Sword lifted up, and his Buckler in the other: From him our *Wednesday*, or *Wensday*, borrows the name.

Tharamis, or *Thor*, was a famous Idol of the Northern People, adored for *Jupiter*; for he was placed upon a high Throne, with a Crown of Gold on his head, encompassed about with many Stars, and seven Stars representing the seven Planets in his left hand, and a Scepter in the right. By this we may understand who he was that was thus named; for this description agrees very well with the chief of the Gods, who was stiled *Jupiter Olympius*, and *Tonans*.

Friga was the Goddess unto whom the Heathens did make their addresses, to obtain plenty of earthly blessings and prosperity in their affairs; therefore she may be taken for the Goddess of Justice; for there is nothing that causes a Land to prosper more, than Justice and Equity: For that reason an Author tells us, that she did usually stand on the right hand of the great God *Tharamis*, & *Woden* the God of War on the left. She was pictured with a Sword in one hand, and a Bow in the other, and hath left her name to our *Friday*. *Olaus. Mag.*

Seater was an ill-favour'd Idol, painted like an old envious Knave with a thin face, a long beard,

beard, a Wheel, and a Basket of Flowers in his hand, & girded about with a long girdle; from him our *Saturday* hath borrowed its name.

Ermenscowl was a favourable Idol to the Poor, represented as a great man amongst heaps of Flowers, upon his head he supported a Cock, in his breast a Bear, and with his right hand he did hold a displayed Banner.

Flint was another Idol of our Forefathers, so named, because he usually stood amongst or upon Flints.

Fidegast, Sine, Prono, Helmsteed, were also the Idols of old Britain, and of the Germans: The Romans did call them by names proper to their own Idols; but it is the Opinion of many, that there was a great difference between the Gods of Rome, and of the Inhabitants of this Island, but they were as bloody here as in other Nations; it was a common practise for a Father to cut the throat of his Son upon the Altars of our English Gods, as a Poet informs us.

*Et quibus immittis placatur sanguine diro
Theutates, horrensque feris Altaribus Hesus.*

By *Theutates* the Romans did understand *Mercurius*, and by *Hesus* Mars. I do imagine that they may have some reason for their Opinions, because the *Theutates* of the Gauls, and of the Germans, was in the same place, esteem, and order, as *Mercurius* was in the Roman Territories: And so the *Hesus* of

our

our Britains, was that warlike and bloody Devil, who did delight so much in the effusion of blood, and who had particular inspection over the places where he was adored.

In time the Idols did encrease; and we find in Ancient Writers, some who have been transported hither by the Eastern people, as the God *Belenus*, or *Belatucadrus*: The latter to my knowledge hath been adored in the North part of England; for lately since the Learned *Cambden* hath mentioned him, there was a piece of his Statue found in *Westmorland*, and near *Brougham*, belonging to that bountiful and Venerable Lady *Anne Dorset*, Countess Dowager of *Pembrook*, *Montgomery*, &c. and in the bottom this Inscription is to be seen, *SANCTO DEO BELATUCADRO*, which Idol was doubtless made by the Romans, for it was their custom to adore the Gods of the Country that they did Conquer.

The End of the First Book.

THE
SECOND BOOK
OF THE
HISTORY
OF THE
Heathen Gods:

Treating of the
Ancient Demi-Gods.



LONDON,
Printed by S. G. and B. G. for *Moses
Pitts*, and are to be sold at the
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tain*, 1671.



The Preface.

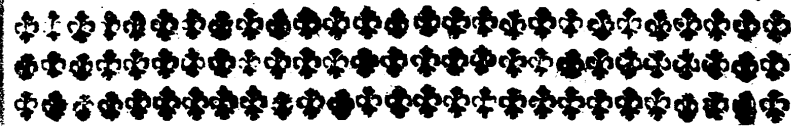
WE do learn from Hesiod, *how the Heathens did acknowledge three sorts of Gods. For besides those of the First Rank, of whom we have treated in the former Book, they did suppose, that the Aire was full of many little gods called Dæmones, who, according to their belief did imploy themselves in the affairs of mankind.*

The Last Sort are those that they call Heroes or Demi-gods, who did fetch their beginning from a God either of the Father or Mothers side; neverthelesse, they did admit into their number, such as by their noted vertues or extraordinary deservings did represent the Perfection of the gods, although both their Fathers and Mothers were mortals as the rest. The Statues assigned unto them were for this reason greater and larger than

The Preface.

than ordinary men, unto them the Dragon was dedicated, as a sign of Immortality unto which they had attained as we may see in Virgil, when he speaks of the Tomb of Anchises, he says that out of it came forth a great Serpent. And Cleomenes in Plutarch was esteemed a God by the Egyptians, because they had seen a Serpent engendered of his corrupted body after his Death. The most famous of these Demi-gods were Perseus, Hercules, Theseus, the Argonauts, and many of those famous Captains, that got so much honor in the Wars of Thebs and Troy: of these we shall now treat in this Second Book.

THE



THE HISTORY OF THE *Ancient Demi-Gods:*

Book II,

CHAP. I.

The Story of Perseus.

Perseus was the Son of Jupiter and of Danae Daughter of Acrisius King of the Argives. Acrisius having been informed by the Oracles, that the Child, that should be born of his Daughter was to take away his Life, he shut her up in a Tower of Brass, that she might never have the acquaintance of any man, nor a Child to trouble him with such an apprehension. But he could not hinder Jupiter from visiting her when he began to be
amorous

amorous, for by the top of the Tower in a golden showre, this lecherous god found an entrance to *Danae*, of whom *Perseus* was born as we have seen in the Story of *Jupiter*, which when *Acrisius* did understand, he commanded the Mother and the Child to be shut up in a Chest, and to be thus cast into the Sea. The Kings command was executed, but the chest was afterwards taken up by some Fishermen, that found it floating upon the waves, and both the mother and the Child yet alive, by this means the Prophecy of the Oracle proved true; for at a certain time, when *Acrisius* was present to see a pastime or a delightful Combat, *Perseus* gave him accidentally a blow that killed him.

When this *Perseus* came to age, he was mightily honoured, and favoured of all the gods. *Minerva* bestowed upon him her looking glass: for a Buckler *Mercurius* gave him the wings of his feet and of his head with his Cimiter, by which he performed notable exploits, for some say he subdued all that Country, that is named Persia from him. He delivered the wretched *Andromeda* from the cruelty of the *Nereids*, who had bound her to a Rock to be there devoured of the Sea Monsters, because they had been incensed against her Mother for despising their beauty,

In his time there were three Sisters the Daughters of *Phorcys* a Sea-god called *Gorgones*

gones: They were all mishapen and cruel, having but one eye in common to them all; nevertheless the poets do say, that the third named *Medusa*, had been a rare beauty, so that when *Neptune* saw her in *Minerva's* Temple, he was mightily taken with her, and obliged her to yield to his lust at the same time. This action did displease *Minerva* so much, that she changed *Medusa's* locks of hair into fearful Serpents, whose onely looks caused every one to be turned into Stones. *Perseus* resolved to cut off her head that he might deliver the Country from this grievous Monster: Out of the drops of her blood was begot, as they say, the Horse *Pegasus* with his great wings, who with a stroke of his heels opened the fountain *Hypocrene* so highly esteemed of the Poets. This Horse afterwards became more famous, when he gave his assistance to *Bellerophon* in his encounter with the *Chimæra*, afterwards being frightened by *Jupiter*, he cast his Rider upon the ground, and took his flight to Heaven, where he is at present among the Stars.

But to return to *Medusa*, we must take notice, that although her head was cut off it retained the same vertue and qualities as before, for it changed every one unto whom it was presented into Stone; as it did poor *Atlas*, of whom *Perseus* did thus revenge himself, because he would not afford him a Lodging with him. But *Perseus* was not

not only notable by his valour and warlike feats, but also by his favouring of good Learning, which he caused to flourish in his time, as the manner of great persons is: for that purpose he built a Colledge upon the Mount *Helicon* for to instruct Youth; therefore the Poets and Astrologers have advanced his Name amongst the Stars; so that behind him he hath left the esteem of a great Warrior, and of an excellent favourer of Learning. His furniture and weapons are Sacred Hieroglyphicks of rare qualities that were in him, and that are required to undertake and compass with success glorious designs. The Looking-glass of *Minerva*, that was his Buckler, is an Embleme of Prudence: The Cimeter and wings of *Mercurius*, that were given unto him, do intimate that strength and valour must be seconded with speed and celerity in the execution of great matters: And that which is said of the Head of *Medusa*, teacheth, that the only presence of a great man, furnished with such excellent qualities, are able to strike a terror into the minds of his Opposers, and stop them in such a manner, as if they were but statues and stones.

Addit. Not.

Cornelius Agrippa takes notice, that most of the famous men of Antiquity were begotten by Adultery and Incest, as Alexander, Scipio, Cæsar, Constantine the Great, &c. Amongst the Heathens, when their Fathers were not well known, and that they were acknowledged by Mothers

Mothers of a Noble Race, when their actions and life were worthy of esteem, they did then labour to cloak the shame of their Birth, declaring, that they proceeded from no Mortal Race, but were begotten by a God: The people engaged by their good Offices and virtuous actions to believe them, did imbrace and maintain such tales with much heat and animosity. Perseus was of the number of these men, that did cast the reproach of their birth upon the Chief of the Gods; for his Mother being deprived of all hopes of having any lawful issue, by the cruelty of her jealous Father, who confined her to a close Prison, she was not unwilling to accept of the solicitations of her Uncle Pretus; so that of this incestuous Copulation was born Perseus: He was with his Mother cast into the Sea, but Providence convey'd him alive thorough the waves of the Sea to the Island Seriphus, where Polydectes did command as King. It happened, that when his Brother Dictys was fishing upon the Sea, he happily met with these unfortunate creatures shut up in the Chest, floating alive upon the water; he conveyed them into the Island, and there nourished them at his Brothers Court.

When Perseus came to Age, he was taken notice of for his valour and strength, and because he was desirous to ingratiate himself with the people, he undertook to destroy the Monsters of Women that were in Africa, called Gorgones; some think them to be Basilisks, that kill with their eye-sight. He cut off the Head of Medusa, and from the drops of corrupt blood that

that fell on the ground, did proceed that multitude of Serpents and venomous Beasts that trouble Africa more than any other part of the World. But Perseus could not have overcome them, had he not been furnished with the fore-mentioned Armour of the Gods, and the Helmet of Pluto, by which he became invisible. He did many brave actions, insomuch that he obtained, not only for himself a place amongst the Stars, but also for his Father and Mother-in-law, Cepheus, and Cassiopeia, and for his Wife Andromeda. The Poets do take notice, that when he went to cut Medusa's Head whiles she was asleep, he turned from her his eyes, and lookt in his Buckler, that was a Looking-glass, how to direct his Sword.

CHAP. II.

Of Hercules.

Hercules hath been the most Illustrious and the most Glorious of all the Heroes of Antiquity, unto whom are ascribed, according to the judgment of many persons, the deeds of several famous men.

His Mother was *Alcmena*, who espoused *Amphitryon*, a Theban Prince, upon condition that he would revenge the massacre of her Brother. While he was in the War for that purpose, amorous *Jupiter* gave a visit to *Alcmena* in the shape of *Amphitryon*; and that he might enjoy the satisfaction of her company

company longer without discovery, he made the Night to continue longer than any other. *Alcmena* was then big with *Iphiclus*; she did nevertheless conceive *Hercules* from *Jupiter's* acquaintance, and was brought to bed of both of them together. Although *Amphitryon* was not the Father of *Hercules*, he is by the Poets called *Amphitryniades*.

At that time *Sihelenus*, King of *Mycene*, was in great hopes of obtaining speedily a Son, afterwards called *Eurythem*. *Jupiter* took an oath, that he that should be born first of him or *Hercules*, should be King, and have an absolute command over the other; which when *Juno*, the sworn Enemy of all her Husbands Concubines, and of the Children that were born of them, had accidentally heard, she caused *Eurythem* to come forth of his Mothers Womb at the end of seven moneths, and by that means procured unto him the Scepter with the Sovereign Command.

Some say, that *Juno* solicited earnestly by *Pallas*, was reconciled to *Hercules*; and that in testimony of her good will and amity, she gave him to suck of her own milk; by that means it hapned, that the Little *Hercules* having spilt some of the Milk out of his mouth, he whited all that part of the Sky that we call the Milken Way. This kindness was but feigned, to satisfy the request of *Pallas*; for a while after, when he was yet in the Cradle, she sent two dreadful Serpents to

devour him, which did not answer her expectation, for the Child without any shew of fear caught them in his hands, and tore them in pieces.

When he was come to Age, *Eurystheus* exposed him to all manner of dangers to cause him to perish: So that once he took a resolution to obey him no longer; but the Oracle informed him, that it was the Will of the Gods that he should pass twelve times more through dangers, in obedience to the Commands of this Tyrant. These are named the Twelve Adventures of *Hercules*.

The first was when he was ordered to destroy a great Lyon of the Forrest of *Nemea*, that was fallen from the Globe of the Moon, and that did spoil all the Country round about: The people had often cast Darts and Arrows at him, but his skin could not be pierced. *Hercules* pursued him, and drove him into a Cave, where he sailed upon him, and strangled him. Afterwards he always did wear the skin of this Lyon about him, as the Trophy of his Victory. Some say, that this is the Lyon that was placed amongst the twelve Signs of the Zodiack.

He was sent next to the Lake of *Lerna*, near *Argos*, to encounter with the *Hydra*, a notable Serpent, of a strange Nature; for it had seven heads, when one was cut off, many others did immediately burst forth; so that it was not possible to overcome this Monster, unless all his Heads were cut off at one time, and

and the rest of his body destroyed by Fire and Sword, which was executed by *Hercules*. About that time a wild Boar, of an extraordinary bigness, whose residence was upon Mount *Erymanthus* in *Arcadia*, did destroy all the Neighbouring Fields. *Hercules* drag'd him alive to *Eurystheus*, who was almost frightened out of his Wits when he beheld him.

In the fourth place he got hold of the Stag of the Mountain *Menalus*, whose feet were of brass, and horns of gold, when he had pursued it a whole year.

He put to flight the Birds of the Lake *Stymphalus*, that were so numerous, and of such a prodigious greatness, that they did darken the Air, and hinder the Sun from shining upon men when they did fly over them: Besides, they did often take up some, and carry them away to devour them. Called *Stymphalides*.

These Encounters were not worthy to be compared with his Combat against the Amazons; they were women of *Scythia*, dwelling upon the Coasts of the *Hircanian Sea*, who having followed their Husbands in the War, and seeing them all cut off by the Enemies, near the River of *Thermodon* in *Capadocia*, they resolved to manage the War themselves, and not to suffer any Husband, nor any man, to have any Command either in the Kingdome, or in their Armies: They went amongst their Neighbours to fetch from them Children; the Males they did destroy, Now *Tartaria*.

and brought up none but the Daughters, whose right Pap they did burn in their infancy, that they might be more ready to handle the Bow and Arrows, and other weapons. They behaved themselves gallantly in the Siege of *Troy*, in the leading of *Penthesilea*. But these warlike women were forced to yield to the valour of *Hercules*, who being accompanied by *Theseus*, went against them, according to the command of *Eurystheus*: He took their Queen *Hippolyte* that was married to *Theseus*.

This seventh Adventure, as *Virgilius* informs us, was to cleanse the Stables of *Augias* King of *Elis*, in them thousands of Oxen had been nourished every day; so that the dung, by a long continuance, was mightily encreased, and did fill the Air with infection. *Hercules* therefore turned the current of the River *Alpheus* from its ordinary course, and caused it to pass thorough the Stables. Thus he carried away all the filth in a day, according to his bargain: But *Augias* was not grateful to him for his pains, for he denied him the tenth part of the Oxen that were kept there: This caused his death, and the loss of all his goods.

Afterwards *Hercules* went and seiz'd upon a Bull that did breath nothing but fire and flame, which *Neptunus* had sent into *Greece* to punish some disgraces and affronts that he had received from that Country.

He passed from thence into *Thracia*, where he

he caused the King *Diomedes* to endure in his own person that which he made others suffer, for he gave all the strangers that he could catch in his Kingdome to his Horses, to be devoured by them. *Hercules* served *Bufris* King of *Egypt* in the same manner, because he was so cruel to all strangers, as to cut their throats upon the Altars of *Jupiter*; that he might cloak his cruelty with a gaudy pretence of Piety. Likewise *Geryon*, King of *Spain*, who was reported to have three bodies, because he did command three Kingdomes, was no less cruel than the former; he did feed some Oxen that he highly esteemed, as *Diomedes* did his Horses; and to keep them, he had a Dog with three heads, and a Dragon with seven. When *Hercules* was sent thither by *Eurystheus*, he treated him as he had formerly done *Diomedes*. Now this *Geryon* who had three Heads, and three Bodies, and but one Soul to move them; was not like King *Herilus*, mentioned by *Virgil* in the eighth Book of the *Aeneids*; who had three Souls in one Body, so that he could not die by one or two deaths; he was to be kill'd three times before he could be dispatcht. Another Adventure of *Hercules* was, to put into the possession of *Eurystheus* certain Golden Apples belonging to *Juno*, that were in the custody of some Nymphs, *Hesperides* Daughters of *Hesperus*, the Brother of *Atlas*: But before that any could come to them, a great Dragon, that was at the entry of the

Erytio was his cruel Minister of State, who was kill'd. He drove these Oxen from *Italy*, where he kill'd *Libys Dercylus*, and *Alebion*, who offered to hinder his passage, and steal his beasts. He sacrificed them all to *Juno*.

Garden where they did grow, was to be first overcome. He found a means to accomplish this Enterprize also: Some say that he made use of *Atlas*, who went to gather them, in the mean whiles he took upon him the others burden, and bore up the Heavens with his shoulders.

The last injunction that he received from *Eurystheus*, was to fetch from Hell the Dog *Cerberus*, from whence he brought also *The-sens*, that was gone down to keep company to his dear friend *Pirithous*.

These glorious actions made *Hercules* to be dreadful to King *Eurystheus*, and to all the other Princes of the World. Afterwards there was no Monsters nor Tyrant known, but he undertook to destroy them. Thus he put to death *Busiris*, the Son of *Neptunus*, who did lay Embuscado's to take strangers, that he might massacre them upon his Altars. Thus he killed *Cacus*, who had three Heads, the Son of *Vulcanus*, mentioned in the *Aeneids*, because he was a notable Robber, that did spoil and destroy all that came near the Mount *Aventin*.

From thence he went to the Mount *Caucasus*, where he delivered *Prometheus*, and kill'd the Eagle that did devour his Liver, as we have already noted in the former Book, Chap. 3.

Hercules had also an encounter with *Anteus*, the Son of the Earth, who was of a prodigious bigness, and who did commit all man-

man-

ner of cruelties. This was very remarkable of him, that as often as he did fall and touch the Earth, so often he did receive a fresh supply of strength; which when *Hercules* did perceive, he lifted him up from the ground, and in his Arms press'd the breath out of his body. But as *Hercules* was big, and had a great body, a small matter was not sufficient to nourish him. One day when he was a hungry, walking in the Fields, he met *Theodamas* tilling the ground, from whom he snatcht one of his Oxen that he laid upon his shoulders, and devoured every bit of him before *Theodamas*, who in the mean whiles did load him with imprecations and curses in his fury. From hence was derived the custom of that Country, to offer unto *Hercules* an Oxe in Sacrifice, with all manner of reproaches.

He made also a journey into *Spain*, where he separated the two Mountains *Calpe* and *Abyla*, to let in the main Ocean into the Land by the Straits of *Gibraltar*. These two Mountains scituate one against another, *Calpe* in *Spain*, and *Abyla* in *Mauritania*, do appear afar off as two Pillars; they are said to be the Pillars of *Hercules*, where he did engrave these words, *Non plus ultra*; as if that were the last confines of the world, beyond which he could not enlarge his Dominions. In all his Conquests he made use of no other weapon but a Club of an Olive Tree, which at last he dedicated to *Mercur-*

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ring.

Juno, the God of Eloquence, whose virtue he did acknowledge to be more profitable than the power of Arms.

Juno was inwardly grieved to see him purchase so much glory, therefore she sought an opportunity of destroying him, or at least of creating unto him some mischief while he was in his journey to Hell: She perswaded *Lycus*, banished from *Thebes*, to surprize this City in his absence, and to kill *Creon* the King, with all his Sons. He had in it taken *Megara*, the Wife of *Hercules*, and Daughter of *Creon*, and was going to force her to his lust, when *Hercules* returned from Hell, and kill'd *Lycus*, with all his Associates. This was no small disgrace to *Juno*, who was resolved to revenge it; therefore she caused *Hercules* to enter into such a fury, that he killed his Wife and Children. Afterwards he became so much afflicted for this deed, when his anger was appeased, that he resolved to destroy himself, if he had not been hindered by the prayers and tears of *Amphitryon* and *Thesus*.

But this famous man, after so many brave actions, and after that he had overcome all things by his valour, he became a Slave to Women, and to the affections that he did entertain for them. *Omphalis*, Queen of *Lydia*, was one of those that did possess him so much, that he changed his Club into spinning instruments; he cloathed himself with the garments of a Damofel, and served this

Princes

Princess in the quality of a Maid of Honour.

Afterwards he became amorous of *Deianira*, for whom he was to fight with *Achelous*, the Son of *Thetys*: But the latter being sensible of his own weakness, did encounter with him in several shapes, chaunging himself now into a Serpent, anon into a Bull: While he thus appeared to *Hercules*, he caught hold of one of his horns, and tore it up by the root, which made him so ashamed, that ever since he hath remained in the form of a River that bears his Name. The *Naiades*, his Daughters, being extremely afflicted at this disgrace received by their Father, they offered the Horn of Plenty, which *Jupiter* had bestowed upon them to redeem that of their Father; for we must understand, that when *Jupiter* was an Infant, he was nourished with the Milk of a certain She-goat, named *Amalthea*, by some Nymphs that tended him: Afterwards he requited their kindness in this manner, the Goat he advanced amongst the Stars, and gave to the Nymphs one of her horns, with this rare virtue annexed to it, of being able to procure unto them all the things that they should wish for; therefore they named it the Horn of Abundance, or of Plenty.

Hercules returned Conquerour with *Deianira*, but he was stopt at the Ford of a River, where *Nessus* the Centaur offered his service to him, to carry *Deianira* behind him

on

on the other side. As soon as the Traytor was there landed, he would have abused her, had not *Hercules* pierced him speedily with an Arrow, which when he did feel that it had struck him to the heart, and that he was ready to expire, he resolved to revenge himself in this manner; he gave his garment dropping with his blood to *Deianira*, perswading her, that if her Husband did wear it but once, he would never have love for other Women: The silly creature believes him, therefore she sent it to him by *Lychas* his man, when he was sacrificing upon Mount *Oeta*: But it fell not out as she had imagined, for as soon as he had put on this Coat, the blood of *Nessus*, that was a most powerful poyson, caused so great a burning all over his body, that in despair he cast himself into a flaming pile of Wood, and was there consumed to ashes. The Servitor *Lychas* was drown'd in the Sea, where he was changed into a Rock, and *Deianira* for grief killed her self with a blow of her Husbands Club.

But *Hercules* before he died did oblige *Philoctete*, the Son of *Pean*, his companion and friend, to swear unto him to never discover unto any body the place where his ashes were buried: He delivered unto him then his Arrows coloured with the blood of the *Hydra*.

But when the Grecians were preparing for an expedition against *Troy*, the Oracle gave out,

out, that the City was not to be taken, unless they carried with them the Ashes and Arrows of *Hercules*. This forced him to discover the place where they were hid, and that he might not violate his Oath, he shewed where they lay with his feet, which were punished afterwards for it; for in his voyage to *Troy*, one of these Arrows wounded his foot that had been the instrument of his perfidy, so grievously, that it corrupted and yielded such a stink, that he became unsufferable to his company; therefore he was left behind in the Isle of *Lemnos*. Nevertheless, because the Greeks did imagine that it was not possible to obtain any success without the Arrows of *Hercules* that were in his keeping, they sent *Ulysses* back to bring him to the Siege; and afterwards he was perfectly healed by *Macaon*, that famous Physitian, who was the Son of *Esculapius*.

There hath been no King, nor other person, since the beginning of the World, that hath rendered his name more famous than Hercules, for he was not only known in Greece, in Italy, and Spain, but in Egypt, as Herodotus, and in France and Germany, as Caesar do inform us. These following particulars may be further added to his former History, for the intelligence of the Poets, and Ancient Writers. Addit. Not.

Jupiter when he laid with his Mother, spent three nights, which he caused to be joyned together to beget him; his body and stature was answerable

Witness *Ælian* in his various stories, a Greek Poet, ἑδ' ἔν' Ἰφί- κλω δωρε- εἰς αὐδ' ἄλ- οσε ἃ αἰ- στείκεται ἐπέτεχεν, &c.

swerable to the pains and power of his Father; for it is reported, that he was four Cubits and a foot high, and had three ranks of teeth in his mouth; out of his eyes sparkles of fire and light did sometimes proceed. He had a Sister married to Polyphemus, mentioned by Homer in his *Odyssea*; his Brother was Iphiclus, of whom it is related that he was so light, that he could run over the ears of standing corn, without any prejudice to them. When Hercules came to years of understanding, he was put in the tuition of several Masters, that did excel in many Arts and Sciences, to learn under them the things that were required to make him accomplished. He was taught by a Shepherd by birth a Scythian, named Tentares, to handle the Spear and Dart: Lucius, a Son of Apollo, taught him the Rudiments of Learning; and because he had chastised him with a Rod, Hercules killed him when he came to be of Age: From Eunolpus he learnt the Art of playing upon Instruments of Musick: Chiron gave him an insight into Astrology, and Harpolicus made him understand the other Sciences that were necessary to accomplish a man of his Birth and Valor. He was scarce eighteen years of Age when Eurystheus employed him in most difficult Enterprises. The first was when he killed that dreadful Lyon fallen from the Moon; that did spoil the Country round about the Forrest of Nemea; he discharged against the wild Beast all his Arrows, but to little purpose, and then encountered it with his Club only in his hand, but the

the skin was so tuff and hard that no weapon could enter it; which as soon as Hercules perceived it, he caught hold of the raging Lyon, and tore him in pieces with his hands: Ever after he delighted to wear the skin of this Lyon, and in his imitation all Heroes have skins of Lyons, or of wild beasts, upon their Bucklers. The Poets speak of three Lyons killed by Hercules, of Helicon, of Lesbos, and Nemea. Theopius, King of Boeotia, soon heard of his valour and strength, therefore he sent for him to make tryal of his ability. This King had fifty Daughters, and never a Son; he imagined that it might be a great support to him to have Grandchildren by them of extraordinary qualities: For that intent he employs Hercules, after a costly banquet, to get them with-child; and it is reported, that he did his business so well, that they did all conceive so many Sons in one night. Creon, King of Thebs, bestowed upon him his Daughter in reward of his good service, for he had delivered him and his Country from all subjection to Erginus, whom he kill'd, with most part of his Army, when he went to consult the Oracle, and expiate his crimes of murdering his Wife and Children: The Pythia, the Woman-Priest of Apollo, surnamed him Hercules, whereas he was before called Alcides. They say that Eurystheus that set him amok was so jealous of Hercules, that at last he would never suffer him to enter into the gates of the City, but by Copreus his Herald did signifie unto him his pleasure. In his Travels he was kindly entertained

Heliconius, Lesbians, and Nemeus.

trained by several persons, especially by Pholus, who brought forth unto him his best Wine, and greatest dainties; but it happened, that when his house was beset by the Centaurs, whom Hercules put to flight, killing great numbers of them. Afterwards he cleansed the Stables of Augias, but being deprived of the reward promised by this ungrateful King, he sack'd his Country, and out of the spoils he erected Trophies of his Victory, and instituted the Olympick Games, ordering them to be celebrated every five years in honour of Jupiter. Eurystheus sought all occasions to destroy him; therefore he commanded him to bring unto him the Girdle of Hypolite, Queen of the Amazons, that he might give it to his Daughter Admeta. He conquer'd all the Country of the Amazons; and in his return with Theseus, he freed He-
cione from the fury of the Sea-Monster, unto which she was exposed by her Father, as we have already said, but this Traytor refusing to give to Hercules the recompence that he had promised, lost both his life and Kingdom. Hercules after these exploits punish'd Timolus and Telegonus, the Sons of Proteus, because they did inhumanely kill all the strangers that they did overcome in wrestling; and Sarpedon, the impious Son of Neptunus, received also from him a worthy reward of his former cruelties. Hercules performed many other worthy Acts, for he passed through Lybia, Egypt, Palestine, Cilicia, and Asia minor, destroying all eminent Robbers and petty Tyrants, that made use of
their

their power to oppress the rest of mankind. Thus he put to death Cygnus the Son of Mars, Zetes and Calais the Sons of Boreas; he vanquished the cruel people, called Cercopes, that dwelt in Asia minor; he destroyed the Gyants that marched against him, that proceeded from the blood of the Lyon of Nemea; and many other Monsters of cruelty he humbled in the dust.

CHAP. III.

Of Theseus.

Theseus was the Son of Aegus, King of Athens, who gave his name to the Aegæan Sea: He did live in the time of Hercules, and was nearly related to him; therefore he was often a Companion of his Adventures, and a perfect follower of his generosity, after that he had escaped from the snares of his Mother-in-law Medea, who with a Cup of Poyson intended to deprive him of the succession to the Kingdom.

The most part of the Princes and great Lords of that time were Robbers, who made their greatness consist in a Tyrannical Dominion over their miserable Subjects, and over all those that were so unhappy as to fall into their hands. Phalaris, King of Sicily, was one of them; he was wont to shut men alive into the body of a Brazen Bull hollow within, causing fire to be put under it, that it might

might oblige them to send forth groans and cries out of the throat of this Instrument of his cruelty: In the mean while he did take a singular delight to hear the Bull bellow thus.

Theseus, that wanted neither courage nor goodness, resolved to give a check to the insolency of all these Tyrants, and to treat them as they had treated others before. First he marched against one *Scirron*, who took pleasure in drowning all Passengers in the Sea. Thus he punished *Procrustes*, because he was wont to cut in pieces all those that came into his hands: Sometimes he did cut off their Legs even with the Bed where he did lye.

Thus he encountred with all the Monsters that came into the World, as with the Bull of *Marathon*, that was of a prodigious bigness; and as with the Boar of *Calydonia* that *Meleager* had undertaken, but could not overcome him without the help of *Theseus*, from whence riseth the Proverb, *Non sine Theseo*.

The most famous and notable of all his exploits, was the victory that he obtained of the *Minotaurus*, who was half a man and half a Bull, whose birth we have mentioned in the former Book, speaking of *Pasiphae*, the Wife of *Minos*, who was the Mother of this Monster, begot by a Bull on her body. And that we may know how *Theseus* was engaged in this business, we must understand, that King *Minos* did make War upon the people of

of *Attica*, to revenge the Death of his Son *Androgeus*, massacred by them in a treacherous manner. In this War he took the City of *Megara*, and overcame the Athenians; so that he obliged them to send unto him as a Tribute every year, a certain number of young men whom he did give to this *Minotaurus* to be devoured by him. *Theseus* requested to be sent amongst the other young men, that he might destroy this Monster that had devoured already so much of the blood of his Citizens. The *Labyrinth* was the place where this *Minotaurus* was kept. This Edifice had been built by *Dedalus* in such a manner, that there were in it so many windings and turnings, that it was a difficult matter for one within to find the way out again. *Theseus* wisely gave order to this inconvenience, for he won the good liking of *Ariadne* the Kings Daughter, and she delivered to him a Thred, by its assistance he found a way out of the *Labyrinth*, after that he had killed the *Minotaur* in it. *Ariadne* he took with him, promising unto her wonderful advantages in his Kingdom of *Athens*. Nevertheless he left her by the way, in the Island of *Naxos*, to comply with the desires of the God *Bacchus*, who wished to have her in Marriage; and therefore he presented her with a Crown, that hath been since placed amongst the Stars.

The Ship in which *Theseus* was carried into the Island of *Crete*, had no other sails
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but Black and Mourning : But he had promised to his Father *Ægeus*, that in case he obtained the Victory, he would come home with White Sails ; which the excess of joy proceeding from the consideration of his happy return from so imminent a danger, caused him to forget : Therefore it happened that his Father, who was always expecting with much impatience his coming back, when he saw the black sails, the signs of sadness and of sorrow approaching with the Ship, he was taken with so piercing a grief, that he cast himself headlong into the Sea at the same moment, and there was drowned.

This Ship was afterwards kept by the Athenians, as the Remembrancer or Monument of the happy Victory that had freed them from so much misery and apprehension. They did therefore repair it, when any part of it was decayed by long standing, and did nail unto it new Planks, in lieu of those that Time did consume and rot. This Ship, saith *Plutarchus*, was always a President in the disputes of Philosophy in the Schools, brought to express the means that Nature employs to preserve the Elemental Bodies, and particularly those that are maintained by nourishment.

After this, *Pirithoüs* King of the *Lapithes*, a people of *Thessaly*, desired to see so famous a Person ; therefore to obtain his desire, he began to spoil the borders of his Kingdom, to oblige him to come to defend himself.

When

When both met together, they were so much taken with the beautiful countenance, with the courage and generous behaviour one of the other, that they did swear to be for ever Friends, and to lend a mutual assistance in all difficult affairs.

Immediately after, *Pirithoüs* being assisted by *Theseus*, did punish severely the *Centaur*s, when he invited them to the Festival that was kept at his Marriage with *Hippodamia*, because they had most insolently affronted his people the *Lapithes*, and massacred multitudes of them. Now the *Centaur*s were the first people that had found out the art of riding upon Horses ; and for that cause they were esteemed half Men, and half Horses, of those that met them on Horse-back. From hence comes their name *Hippocentauri*.

Another effect of the alliance between *Pirithoüs* and *Theseus*, was the Rape of the fair *Helena*, of whom we shall speak hereafter. *Theseus* also accompanied him to Hell, when he went to fetch from thence *Proserpina* that he loved entirely : But this enterprize succeeded not according to their expectation, for they were stoppt by *Pluto*. Some say, that *Pirithoüs* was condemned to the torments of *Ixion* ; but *Theseus* was forced to rest himself after the grievous labors and pains whom he had endured in this expedition upon a great stone, from which he could never after rise, nor move himself, until *Hercules* went down to Hell to fetch the great Dog

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Cerberus.

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Cerberus. He did stick so close to this great stone, that he left upon it his skin when he was pluckt from thence. When he returned again into Hell, after his decease, *Pluto* condemned him to the same place, because he had been so bold as to undertake to ravish and carry away his Queen.

We have already declared in the former Chapter how he married *Hippolyte*, Queen of the Amazons, of whom he had a Son that did bear the Name of his Mother, called by some *Antiopea*. Afterwards he espoused *Phedra*, one of the Daughters of *Minos*. She grew amorous of this *Hippolytus* her Son-in-law; but when she could not gain him by prayers, she accused him to *Theseus* most maliciously, as if he had offered to dishonour her. *Theseus* gave credit to her Calumny; therefore he banisht out of his house the poor young Prince, desiring the God *Neptunus* to punish him for this conceived Crime.

Hippolytus fled from the rage of his Father upon a Chariot; and as he was passing by the Sea-side, he met with a Sea-Monster that frightened his Horses, cast him to the ground, and kill'd him in a miserable manner; for he was drag'd over the Rocks and stones, and his body torn in pieces by these fearful and furious Horses. *Phedra* was mightily grieved at this mischance; being therefore pressed with a remorse of conscience, she discovered all the truth of *Hippolytus* his

Inno-

Of him is
the Prov.
Ἰππόλυτον
μιμήσομαι.
Diogen
Of a chaste and
virtuous man.

Innocency, and of her own malice, and then stob'd her self before him, leaving unto *Theseus* the displeasure of having been too credulous. But since *Esculapius* being moved with compassion for *Hippolytus*, he restored him to life again.

Theseus was a wise and valiant King of Athens, that perswaded the people dispersed in the Country to live together in Cities. He established wholesome Laws in his Dominions, and destroyed many Tyrants and Thieves that did trouble the Country, *Cercyon*, *Polypemon*, *Periphetes*, &c. He was said to be the Son of *Neptunus*, because he was an encourager of Trade and Navigation. *Minos* did question him about his Father, but he proved what he was; for when the King cast a Ring into the Sea, he dived to the bottom, and fetcht it up with a Crown in his hand, which *Thetis* bestowed upon him, and which was afterwards given to *Ariadne*; but after her death it was placed amongst the Stars.

His Sons were *Hippolytus*, *Acamas*, and *Demophon*: When he came to be old, he was kill'd by King *Lycomedes* in a cruel battel.

He Reigned about the year of the World 2700. in the daies of Gedeon, a Judge of Israel, according to the computation of the best Chronology. Diod. l. 5. cap. 5

CHAP. IV.

Of the stories of Castor and Pollux.

THE common Opinion of the Poets is, that *Leda*, the Queen of *Tyndarus*, King of *Oebalia*, having had familiar acquaintance with *Jupiter*, she brought forth two big Eggs: Out of one, which was of *Jupiter*, she had *Pollux* and *Helena*; and from the other, that was of *Tyndarus*, were born *Castor* and *Clytemnestra*. They were nevertheless all named *Tyndarides*, because they were all the Children of one Mother that was Wife of *Tyndarus*.

The two Brothers, *Castor* and *Pollux*, did love one another entirely, insomuch that they were inseparable, and they always performed their undertakings together; but only *Pollux* was immortal by the privileges of his Birth; therefore out of a tender affection for his Brother, he perswaded *Jupiter*, who had a great kindness for him, to admit also the other into the number of his Sons. From hence the Greeks called them *Dioscuroi*, that is, Children of *Jupiter*: And *Jupiter* at last caused *Castor* to partake with *Pollux* of his Immortality, in such a manner, as that they were to live successively one after another, until the time that they were both transported amongst the signs of the Zodiack, where they represent the Constellation called *Gemini*.

But

But they did not attain unto this great Honour, until they had deserved it by a many glorious actions; for they forced *Theseus* to restore their Sister *Helena* that he had taken; they cleared the Coast of all Pyrats at Sea that interrupted the Trade; therefore they have been adored amongst the Divinities of the Sea, and been put in the number of those that were surnamed *Apotropæi*, that is, who did protect them from evil. For this cause the Heathens did sacrifice unto them white Lambs.

The Romans had a particular respect for them, because of the assistance that they had received from them in a Battel against the Latin people, near the Lake *Rhegilus*: Therefore they did erect to them a very stately Temple, and did swear commonly by their Names: The Oath of the Women was *Æcastor*, as that of men was *Hercule* and *Ædipol*; that is by the Temple of *Castor* or *Pollux*, for *Ædes* signifies a Temple.

Castor and Pollux are reckoned amongst the famous men that have deserved an immortal name by their valour and generosity. They accompanied Jason, and his Argonauts, in their expedition, to fetch back again the Golden Fleece, in which these two Brethren did sufficiently declare their courage and skill in Arms, Pollux especially: He undertook to correct the temerity of Amycus, when he offered to challenge one of their company out of the Ship to fight

Addit. Not.

Hence is the Prov.
ἐξ ὧν ἐγένετο.
Gen. Of a fair Lady, she proceeds from an Egg.

fight with him at handy blows. Pollux went out, and soon laid him dead upon the ground. In this voyage, when a dangerous Tempest had overtaken them, they saw two flames of fire lighting upon the head of Castor and Pollux, which were the happy Omens or forerunners of the end of their fears and danger; for the Mariners take notice, that when two fires appear together at Sea, they are to expect happiness in their undertakings, and a notable calm; whereas if there be but one, they prepare themselves for a grievous storm. From hence these two lights, that are Meteors, or the dry exhalations of the Earth, inflamed in the Air, are called Castor and Pollux; but when one is seen, it is called Helena, as dangerous to Seamen as she was to Troy.

Σωτῆρες τέ- After the return of the Argonauts, Castor
κε παῖδας and Pollux had war with the Athenians, be-
ἐπιχθονίων cause Theseus their King had ravished their
αἰσώπων, fair Sister Helena; but when they had taken
ἐνυπὸντων one of the Cities of Theseus, and in it their
τεόν. Homer. Sister, they dealt kindly with the Inhabitants,
and carried none away but Æthra, Mother of
Theseus: Therefore the Greeks call all Saviours
and favourable Princes Διὸς κῆρυ.

They undertook next a War with Lynceus and Ida, the valiant Sons of Alphareus, in favour of their Mistresses that had been espoused to them formerly. In the encounter with them, Castor was unhappily kill'd by Lynceus, and Pollux dangerously wounded by Ida; but Jupiter revenged his Sons quarrel, for he struck
Ida

Ida to the ground with his Thunderbolts. Pollux, in honour of his Brother, invented a Dance that was to be performed by young men well armed, named Castors Dance. Now this Lynceus is reported to have been a man of a very quick sight: The Poets say, that he was able to perceive any thing through a solid substance, and to see into the bosom of the Earth; because, as some do think, he was the first that sent men to groap there for gold and silver.

The Romans did mightily esteem these Gods, because they appeared to assist them in their need: And the Lacedemonians gave unto them the Title of Μέγιστοι θεοί. The Locrenses did also see them leading their Army against the Crotoniats, with Caps on their heads, and Lances in their hands, upon two white Horses. From hence it is that they are thus represented, and that the Romans have affected a Cap, as a badge of liberty. When Tarquinius was expelled, they coined pieces of silver, with two cross Lances, bearing on the top of them Caps, in token of freedom from bondage.

In the Heavens, besides these forenamed Meteors, there are two stars in the Head of Gemini, called Castor and Pollux, mentioned by Homer Odyss. 11.

Ἄλλοτε μὲν ζῶ ἑτέρημεροι ἄλλοτε δ' αὐτο
τεθναῖσιν, τιμῶν δὲ λελόγχασιν ἴσα θεοῖσι.

CHAP. V.

Of Orpheus.

THe Poets do relate wonderful stories of several Musicians of the first Ages; as of *Amphion*, who built the walls of *Thebes* only with the pleasant harmony of his Musical Instruments, for the sweetness of the Tunes caused the stones to move, and place themselves in good order.

Arion was also admired for his skill in Musick, as we may take notice in this occasion; when he was sailing from *Italy* into *Greece*, the Seamen resolved amongst themselves to cut his throat, that they might have his Purse: But he requested of them the favour to suffer him to play once more with his Harp before they did dispatch him. It happened that he made such excellent Musick, that the Dolphins ravish'd to hear him, came in companies about the Ship; and when he beheld them, he cast himself into the Sea, hoping to meet there with more humanity than amongst the cruel Marriners. He was not deceived of his expectation, for one of these Dolphins, taking him upon his back, carried him to *Corinth*, where King *Periander* received him with kindness, and put these inhumane Sailors to death, to punish them for their intended crime. This Dolphin was rewarded by the Gods, with a place amongst the

Unde Ovid de
Arione fast.
lib. 2. at tibi
navet tua rati-
as aquor erat.

Some say to
the Promon-
tor of *Tena-
rus* in *Greece*.

Book II. Heathen Demi-Gods.

the Stars, for the good office that he had done to this poor Musitian.

I shall not mention the Satyr *Marsias*, who because he had more skill in Musick than the common sort of people, he was so transported with vanity and presumption, as to compare himself with *Apollo*. This God was so displeased with him, that when he had overcome him, according to the judgment of the *Muses*, he slew him alive, to punish his temerity; as we have already said in the story of *Apollo*.

There happened also a like controversie between *Apollo*, and *Pan* the God of Mountains and Shepherds, because he knew pretty well how to play upon the Pipe, and that these Country Clowns did cry him up for the most expert Musitian of the World: He was so audacious as to dispute this Honour with *Apollo*. *Midas*, King of *Phrygia*, a simple fellow, one of the Judges in this Controversie, gave a sentence in favour of *Pan*; therefore *Apollo* caused Asses ears to grow in his head, that he might appear what he was to the World. This same Prince entreated *Silvius* to grant unto him the favour, in reward of a considerable service that he had done unto him, that all that he should touch, should turn immediately into Gold. He soon repented of his rash desire, when all his victuals and food became gold; and when in the midst of all his Gold he was ready to starve for hunger and want.

Midas οὐκ
ἴτα. A
Greek Prov.
a simple fel-
low.

And

See Ovid Me-
tamorph. 10
and 11 Books.

And that we may not make any longer discourse of those that have excelled in Musick, it is the common Opinion, that *Orpheus*, who was not only a Poet, but also a Philosopher, hath carried away the Palm from all the rest. We need not wonder at it, seeing he was born of such Learned Parents, of *Apollo*, and the Muse *Calliope*: Of him it is reported, that he did cause his voice to agree so admirably well with his Lute, that the Rivers did stop to listen to him, that the Storms and Tempests did cease, that the most Savage Animals did come to him in companies to recreate themselves with his excellent harmony; and that the Trees and Rocks were seen to move at the sound.

He performed something more than this; for when he lost by death his Wife *Eurydice*, who flying from the amorous embraces of *Aristeus*, King of *Arcadia*, died suddenly of a Wound received by a Serpent. He went after her to the Gates of Hell, where he played with that dexterity upon his Instruments of Musick, that *Pluto*, *Proserpina*, and all the Infernal Inhabitants, were ravish'd in admiration. He prevailed by that means so much upon them, that they granted unto him the favour to carry with him his Wife back again, to live longer upon Earth, upon condition, that in his return he would not look back upon her, until he was ascended into the light; which condition his impatient love for her caused him to break, by cast-

ing

ing his eyes behind him; which when her Guard had perceived, they drag'd her back into Hell, and left him in such a trouble of mind, that he resolv'd for her sake to never entertain any affection for a Woman; and to disswade all his acquaintance from their love and union, which proceeding of his, did scandalize and displease so much the Dames of *Thracia*, that in their furious transports at the Festival of *Bacchus*, they tore him in pieces. But afterwards he was metamorphosed into a Swan, and his Harp was placed amongst the Stars.

Some say that he was kill'd with a Thunderbolt.

Θρηνα χρυσολυγῶ τῆς Ὀρφέα μὲσαι ἔδα-
σαν ὃν κατα-
γεν ὑψιμέ-
δων Ζεὺς ἵσ-
τάμεντι βέλει.

This Swan is said to sing admirably well when it draws nigh unto death.

The Ancients do relate incredible things of Dolphins, besides this famous one that carried *Arion* safe to Land out of the hands of the inhumane Marriners. They tell us of others that have performed kind offices to mankind: *Hesiod*, the first famous Writer, when he had been massacred in *Neptunes Temple* in *Nemea*, and cast into the Sea, was by the Dolphins brought carefully to shoar again. A young man, and his Mistress, falling by chance into the Sea, were saved near the Island of *Lesbos* by Dolphins, and carried out of the waves to Land. And *Telemachus*, the Son of *Ulysses*, was also preserved in the Sea by Dolphins; therefore his Father did bear a Dolphin in his Buckler, in remembrance of that kindness shew'd to his blood

Addit. Not.
Arion erat Patriâ Methymneus obscuris parentibus natus, Poeta insignis præcipue Dithyrambicus.

Therefore named Δελφινόσημο.

by

by that Fish. All the Heathens had a particular respect for this creature; some of them would not suffer any injury to be offered unto them, because they are so favourable to mankind. In the remote Countries of the North, Munsterus tells us, that there is a Fish called Raia, longer than a Dolphin, and no less kind to mankind: When they meet with any whose misfortune it is to be cast away, these great fishes do receive and lodge them in their jaws, and do thus carry them safe to shoar. He insinuates there that it is the Opinion of some who imagine, that this was that kind of Fish, or Whale, that waited for Jonas when he was cast into the Sea, and that carried him safe to Land.

Ovid fast. lib. 6. Prima te-
rebrato per ra-
va foramina
buxo ut daret
effeci tibia
longa sonos.

Marfyas, a Phrygian, was the Inventer of the Pipe, a Musical Instrument: Some say that Minerva was the first that plaid with it in a banquet of the Gods; and that because of her grey eyes when her cheeks were swell'd, she did appear ridiculous to the company, especially to Juno and Venus, who laugh'd at her for her pains, which gave her the curiosity of seeing what reason they had to mock her: For that purpose she came down upon Mount Ida, and began to play with her Pipe upon the banks of a clear River, that she might behold her self at that time; but as soon as she perceived how deformed it did represent her, she cast the Pipe away with a curse, desiring that he that should take it up, might end his daies by cruelty. Marfyas the Satyr, the Son of Hyagnis, a great favourite of Cybele, found it, and first made

use

use of it in the publick sacrifices of this Goddess; for that reason it did always continue afterwards in her solemnities. But this Marfyas became so proud and self-conceited for this invention, that he challeng'd Apollo, upon this condition, that he that could make the most pleasant Musick, should have power over his Antagonist: Apollo was the Victor, therefore he hang'd Marfyas upon a Tree, and pull'd his skin over his ears: Some drops of his blood hap- ned to fall into the River that did run hard by, and therefore from him it was named Marfyas: It did run through the City Cælenæ, taken by Alexander the Great.

Media illa
tempestate in-
ter fluebat
Marfyas amnis
fabulosi Græ-
corum carmini-
bus inclutus.
Quint. Curt.
lib. 3.

Qua celer rectis descendens Marfya ripis

Lucan. Phar-
sal. lib. 3.

Errantem Mæandron adit, mixtusq; refertur.

For Orpheus, he was a Thracian, born as some say, of Apollo and Calliope; as others, of Egeus, and the Muse Polymnia. He was an excellent Philosopher, and the first that recommended a solitary life, and abstinence from flesh. Mercurius gave him his Harp, with which he performed wonders. He was the first that introduced the Bacchanalia in Greece, called by some for that cause Sacra Orphica. Horace in arte Poet. tells us that

Called there-
fore by Plato
βίος ὀρεῖος,
a solitary life,
or a harmless
life, entertain-
ed by herbs
and roots.
It is said that
he prophesied
of the Worlds
continuance.
Ætate in sex-
ta cessabit ma-
china mundi.

Sylvestres homines facer interpretsq; Deorum
Cædibus & victu sædo deterruit Orpheus,
Dictus ab hoc lenire Tigres, rabidosq; leones
Dictus &c.

He

He was the first that in Thracia caused men to live under Laws and Government, and called them from their rude and beastly life, to a more gentile and handsome.

CHAP. VI.

Of Jason, and the Argonauts.

PELIAS, King of *Thessaly*, was careful to train up *Jason* his Nephew in his sight from his Infancy, because he had taken notice in him of an extraordinary courage, which had cast some jealousy and suspicion of him into his mind: When therefore he came to Age, he sought how he might be delivered of him, and of his apprehensions together; for that cause he sent him to the Conquest of the Golden Fleece, as to an enterprise from which he could never, according to his judgment, return alive.

We have already mentioned how *Ætha*, King of *Colchos*, had got this Treasure into his possession, and laid it up safe in a Wood consecrated to *Mars*, appointing for a guard certain strange Bulls that had feet of Brass, and that did cast out of their Nostrils fearful flames of fire. He appointed also a dreadful Dragon, of a prodigious bigness, accompanied with armed men, that sprung up from the teeth of this Dragon that had been sowed in the Earth.

Jason, in order to this expedition, commanded

manded a brave ship to be built by one named *Argus*, from him it was called *Argo*; the wood of it had been cut out of the Forrest of *Dodone*; whose Trees were wont to give Oracles; therefore this Ship did retain the faculty of speaking: In this Voyage it was often heard.

A great number of the most Illustrious They were in
Worthies of *Greece* went aboard to accom- number 54.
pany *Jason*, and share with him in the glory of this undertaking; they named themselves *Argonauts*: *Hercules* was one also; *Theseus*, *Castor* and *Pollux*, *Orpheus*, *Tiphys*, *Lynceus*, and a great many more: *Tiphys* did govern the Helm; *Lynceus*, who had excellent eyes, was imployed to discover the banks of Sand, and the dangerous Rocks hid under water, to the end that they might decline them: *Orpheus* with his Musick did pleasantly remove from them the tediousness, and moderate the grievances of the Voyage; only the company of *Hercules* was troublesome, for he was so heavy, that the Vessel was sometimes ready to sink, and he did spend a prodigious quantity of Victuals, besides he did frequently break his Oars; but there happened a misfortune that delivered them from the inconveniencies of his company: He had brought with him a young Boy whom he loved, called *Hylas*; when therefore the Ship was run ashore, he sent him to seek some fresh water to appease his violent thirst, but the Lad fell into the Fountain
M where

Lynceo Perspicator. Cicero, a quick and good eye.

Hercules Roubay &c.

Hylas was the son of *Theodamas*, from whom *Hercules* stole an Oxe in the Isle of *Rhodes*,

where he was drawing water. This gave occasion to the Fable, that the Nymphs had stoln him away. At this unhappy accident *Hercules* left the Company, and the Ship, to seek him out. From hence it is that the people of that Country established Feasts to be kept every year, during which, they were wont to wander about the Mountains, often calling for *Hylas*.

These *Argonauts* met with some misfortunes in this expedition, and several difficult passages: They were to go between the *Simplegades*, that are otherwise called the *Cyanean Rocks*, situate beyond the *Bosphore* of *Thracia*, at the entrance of the Black Sea, or the *Pont Euxin*: They did seem to joyn afar off, and open when they were coming to the passage. At last they arrived in *Colchos*.

From the beginning *Jason* contracted friendship with the Princess *Medea*, the Kings Daughter, who was an expert Magician: She, for his sake, caused a dead sleep to fall upon all the Monsters that did keep the *Golden Fleece* by her devillish Enchantments; so that *Jason* had by that means the liberty to take it. Immediately after *Jason* fled away with *Medea* whom he married, but being pursued by *Aetha* the Father, she cut in pieces *Abysyrhus* her little Brother, that she had brought with her, dispersing and leaving his members at a distance in the way, that his Father might busie himself in gathering them

them up, and give them more leisure to escape.

When they were come as far as *Thessaly*, *Medea* undertook to cure her Father-in-law *Aeson* of his old Age: By the virtue of her Magick Art she restored unto him his youthful appearance and strength; and that she might take vengeance of the hatred that *Peleus* did bear unto them, she perswaded his Daughters to try the same experiment upon him, for he was extreme old and decrepit. According to her directions they cut him to pieces, and boiled them in a Kettle with certain Herbs which she had delivered unto them: But these wretched Daughters seeing it impossible to recover their Father again by that means, were mightily afflicted and grieved that they had been so absurd as to murder him upon such unlikely hopes.

All this time *Medea* did live with *Jason* in a perfect amity and correspondency, having had by him two dainty Children. But at last, when *Jason* arrived at *Corinth*, in the Court of King *Creon*, he fell in love with the Princess *Crensa* his Daughter, with whom he married, forgetting the obligations and favours that he had received from *Medea*.

She was resolved to revenge her self; therefore dissembling her dissatisfaction, she seem'd to approve of the Match, and sent a Box full of Jewels, and of such precious things to the Bride, as a Token of her love; but it was all bewicht in such a manner, that

when it was opened a strange flame burst out of it, which consumed suddenly the Kings Palace to ashes, with the Bride, and her aged Father in it.

Merimnus and Pheretres the two children of Medea. Thessalus her other Son escaped. He reigned in Thessaly, and gave his name to the Country.

Jason in his fury went to seek Medea to be revenged of her for this cruelty. She waited for him on the top of a high Tower, from whence she reproach'd him with his ingratitude, and before his eyes massacred two Children that she had by him. She then took her flight towards Athens, being supported by two strong and fearful Dragons in the Air. When she was arrived into this City, she became the Wife of King Ægeus, by whom she had Medus. But when she ventur'd to poyson Theseus, she was forced to fly away for her life with her Son Medus, and to retreat into that part of Asia called from him Media.

In this last Chapter, the most noted persons are Medea, Jason, the Argonauts, and Creon, of whom the Poets do relate these following stories.

Medea was a renowned Witch, the Daughter of Æta and Idya, or as Ovid names her, Mother of Ipsea: She was the Grand-child of Sol; she was tutored and made acquainted with the secrets of her devillish Art by Hecate, who taught her how to perform wonderful things by her Spells and Enchantments; she was able to transport woods from one place to another, to cause the current of the Rivers to turn back to-

wards

towards their source, to bring down the Moon and the other Stars upon the Earth, and to give life to the Dead.

The expedition of the Argonauts, and her affection for Jason, rendered her famous, or rather infamous; for his sake she consented to betray her Fathers and Countries interest; by her means he seized upon the Golden Fleece, and when Æta intended to revenge himself of the Argonauts by their deaths, in a Banquet unto which they were all invited, Medea discovered the Plot to Jason, who thought it high time to sail away with his Prize, and Medea. Before her departure she committed a most inhumane act, in killing her on'y Brother, and casting his Members in the way for her Father to gather up. She was no less cruel afterwards to Pelias the King, who hearing a false report of the miscarriage of the Argonauts, abused the friends of Jason, and treated his Kindred barbarously. At the return of the Ship into a Bay of Thessaly, near the City Iolus, Jason understanding all that had happened, entreats his Companions to assist him; but because they were not able to encounter with a King, Medea undertook to punish Pelias with her Enchantments. She makes a Statue of Diana, with it she lands and hastens into the City, having taken the disguise of an old Woman: At her entrance she proclaims in the streets, that she did bring the Image of Diana from the Northern Countries, requiring the people to receive it with respect; unto her words she added

Flammea subduxi medicato lumina somno: Et tibi quæ raperes vellera tuta dedi Medea, Jasoni in Ovid.

M 3

Miracles,

From hence
the Prov.

λέσας τὸν

Περίαν.

Plutarch. He
that kills with
an intention
to cure. Quid
referam Pelia
natos pietate
nocentes, Ca-
saq; virginea
membra pater-
na manu. Ovid
in Medea.

* Νάρθα,
called other-
wise Μνδέρ-
ας ἑλαιον,

or Iris, or Ignis Medea, is such a powerful compound, that if it comes near the fire, or Sun beams, it will suddenly set all the Air round about in a flame. Plutarch says, that it is made of that sulphurous matter or Clay, that bursts forth of the Territory of Ba-
bylon,

Miracles, to persuade them to believe: So that when she saw the King and people at her devotion, she revealed unto the Princes Daughters, that she was commanded by Diana to restore to their Father his former youthful strength and appearance. To oblige them more easily to believe the possibility of this action, she dismembred before them an old Ram, and then by witchcraft turned it into a young Lamb. They being thus persuaded to try the same experiment upon their Father, kill'd him, and by that means punisht him for his cruelty, and gave an opportunity to the Argonauts to seize upon the empty Throne. Acastus, the Son of Pelias, reigned in his stead, but his wretched Daughters were married to the Argonauts; Admetus took Alcestes, who only had not consented to the cruelty committed upon her Father, Amphinome was married to Andraemon, Asteropea and Autonoe were given to other Husbands. After this Medea lived quietly with Jason, until he became enamoured with Creusa, or Glauca, the Kings Daughter. She revenged her self of this affront; for she sent a Box, or as some say a Crown, shut up in a Box to the Bride, anointed with a strange compound, called * Naphtha, which as soon as she had toucht, the Air round about her inflamed, with the Kings Palace about her ears.

bylon, called also by the Hebrews נֶפֶת, as some imagine from נֶפֶת to fly about; because it is of such an airy and fiery composition, that at the least provocation it spreads and communicates its hot nature to all that comes near unto it. Of this strange compound Diosc. speak, lib. 1. cap. 102. And Plinius, lib. 2. cap. 105. And the Greek Poet ὡς δὲ τὸ Μνδέρας Κορυμνίδος ἐχθρόμενον πῦρ. Κεῖνο ποτὶν δὲ ἔταρε φήμερον ἔπαρξεν κέλη. Δευομαῖς δυσάλυκτος ἀπλεταί εἰς ὁδοὺ κνηδμῖς.

Jason was the Son of Aeson and Polymedes, descended by his Father from Aëolus the God of Winds. When the Oracle had informed his Uncle Pelias, that one of his Kinsmen should put him to death, and that he should have an eye upon Jason, he sought to destroy him, but he escaped to Chiron the Centaur, where he was a Student in Physick. Afterwards he was sent ἰάσων from to recover the Golden Fleece that did belong to ἰάσων, to his Family: He, and the other Worthies of Greece, did run many dangers in this expedition; they were to pass between the Simplegades Rocks that are in a continual motion; they let go a Pidgeon before they would venture through with their Ship; and although this Bird flies with a wonderful swiftness, her tail was caught between the Rocks; nevertheless the wind blew them through, with little damage to their Vessel. They landed in several places by the way, and relieved Phineus, an old Fellow that was troubled with the Harpies; for the two Children of Boreas that were in this expedition made them fly away, and leave the blind Phineus to eat his meat in quiet. When Jason was returned, he dedicated his Ship to Neptuneus: It was afterwards

Euf. Chron. Di-
od. l. 5. cap. 11.
Aug. lib. 8. de
civit. cap. 26.

terwards preserved many years, and the breaches that time did make, were repaired as Noah's Ark, and the Ship of Theseus. All these Argonauts did live in the daies of Othoniel and Gedeon, Judges of Israel, about 2500 years, after the World was created.

CHAP. VII.

Of Cadmus, and of the City of Thebs.

WHEN Jupiter ravish'd Europa, the Daughter of Agenor, King of the Phenicians, as we have said in the third Chapter of the first Book, this Prince sent his Son to seek her out into many places of the World, with a Command to never appear before him until he had found her: But Cadmus, after many tedious voyages, could never learn what was become of her; therefore he went to consult the Oracle of Apollo in Delphos, to know what was best for him to do: The answer was, that a Cow, some say an Oxe, should meet him, and that he was to follow the directions of this Beast, to build a City, and settle his habitation. He met the Oxe in a Province of Greece, called from thence *Boeotia*: And that in a business of so great a concern, he might obtain the assistance of Heaven, he resolv'd first to offer the wearied beast in sacrifice to the Goddess *Minerva*. In order to this Religious performance, he dispatches his followers to the

He was to build a City where the Oxe did lye down when it was weary of its journey.

the next Fountain, named *Dirce*, to fetch from thence water, but it happened that a fearful Dragon surprized them there unawares, and devoured them alive. *Minerva* advis'd him immediately to destroy this Dragon, and to sow the Teeth of his head in the Earth, which when he had done, several Companies of armed men sprung up out of this seed, but they could not suffer one another, therefore they destroyed themselves, only five were remaining, that offer'd their assistance to *Cadmus*, in building a City to dwell, and in furnishing it with Inhabitants.

This City was *Thebs*, where he reigned many years, and left many Children: *Ino*, *Semele* the Mother of *Bacchus*, and *Agave*, who being transported with fury in the company of the *Menades*, she kill'd her own Son *Pentheus*, that had by his speech discovered a dislike of the mad Ceremonies of this God.

Cadmus did live to see all his Posterity fall into extreme misery, and himself and Wife banish'd into *Illyria*, or *Sclavonia*, where, according to their desire, they were changed into Serpents; for *Amphion* forc'd them out of their own City, and built the walls of it by the harmony of his Lute, as we have already said in the fifth Chapter; but was afterwards kill'd by *Diana* for his unconsiderate speeches of her, and of her Brother *Appollon*.

But I think it will not be amiss if we take notice here, that there have been several Cities

The Dragon did proceed from *Mars*, it kill'd *Seriphus* and *Daileon*, the servants of *Cadmus*. The truth is, this Dragon was a famous Robber.

Ἰνὸς ἄχνη, a violent grief, for she drowned herself in despair. Others add *Autonoe* and *Polydorus*, sons of *Cadmus*.

The Oracle told the *Illyrians*, that they should obtain the victory against their Enemies, if *Cadmus* was their Captain. By that means he reigned in *Illyria*.

ties of *Thebs*, one in *Cilicia*, where *Andromedes* the Wife of *Hector* was born, which was sackt by the Greeks when they marcht to the Siege of *Troy*: There was another in *Egypt*, the largest of that Name; it had a hundred Gates; from it that fruitful and renowned Province *Thebais* was so called, which hath been the retreat of so many Religious Anachorets, that built there their Covents in the first Ages of Christianity.

But *Thebs* in *Bœotia* was the most famous of all these Cities, not only because of the grievous Wars that it suffered, and the great Captains that it furnished to Greece, such as were *Epaminondas*, and *Pelopidas*, but also because the drunken God *Bacchus*, *Hercules*, and *Pindarus*, the Prince of the Lyrick Poets, were born in it. It is reported of the last, that the Bees did prognosticate and signifie what he should one day be; for whiles he was yet in the Cradle, they pitcht upon his lips, and there laid up their honey; and *Pan*, with the Nymphs of the Neighbourhood, did keep a Festival on the day that he came into the World. *Alexander* the Great did mightily honour him; for when he commanded all the City to be destroyed with Fire and Sword, he gave an express Order to his Souldiers, that they should spare the house of *Pindarus*, with all his Relations.

Epaminondas was a Scholar of *Pythagoras*.
Diog. Laert. lib. 8.

Thebs was rebuilt by *Alexanders* command, for the sake of a great Wrestler that had been thrice crown'd at the Olympic Games.

Addit. Not.

Cadmus, and most of the famous men of Antiquity, cannot much glory in a Noble Pedigree:

degree: If the truth was known, he was but the Cook of *Agenor*, King of *Tyre* or *Sidon*; *Ulpian*, he ran away from his Prince for no good deed with *Harmonia* a noted Strumpet, yet he was so happy as to have laid the foundations of the City of *Thebs*.

Herodotus saith, that he brought sixteen Letters into Greece, and taught the people the Art of Writing: Some say, that *Pentheus* the Son of *Agave*, and *Echion* his Grand-child, afterwards by his furious Mother succeeded him in his Kingdom.

The Greek Letters are called *Kadμια γραμματα*, and *Kadμείος νίκη* an unhappy Victory.

The Poets make *Europa* his Sister, *Thasus* his Brother, *Cilix*, from whom *Cilicia* borrows the Name, and *Phoenix*, who hath called a Province of *Asia* *Phœnicia*, were his other Brethren, *Electra* and *Taygete* his other Sisters, by several Mothers. *Europa* was the most remarkable of them for her extraordinary beauty, which caused *Jupiter* to send some of his Subjects to steal her away. They took her and carried her on board a Ship where a Bull's Image was placed in the Stern, which caused the Fable of *Europa's* being ravisht by a Bull. Her afflicted Father sent his Sons *Thassus* and *Cadmus* after her, but to little purpose; for when they could not find her, they settled themselves, and built each of them a City; *Thassus* in an Isle of the *Ægean* Sea, and *Cadmus* in Greece. The *Phœnicians* to comfort their disconsolate Prince, invented and promoted the Fable of *Europa's* being carried away by *Jupiter*, therefore they reckoned her amongst the Goddesses, and appointed

Θεὺς ὁ δὲ βεβ- τοῖς ἑσώτες ὥσανδον μέ- γα. Euripid. in Medea.

appointed Sacrifices and Altars to her, causing Money to be stamp'd in honour of her: In one side was Europa sitting upon a white Bull.

After his death his Successors did enjoy a portion of all the gifts offered to Apollo in Delphos. Some say Pindarus was a Child cast away in the Woods, and that he was nourish'd by Honey instead of Milk.

The City of Thebes was famous in Greece, but never so much as when Epaminondas the great Warriour and Philosopher overcame the Lacedaemonians. Pindarus was a Citizen of this place; he was much respected for his Poetical Art: The Oracle enrich'd him for it, & commanded that a half part of the gifts dedicated to Apollo, should be presented to him, because he did sing and compose so many excellent Hymns in honour of that God, and of the others. The Bees, when he was yet a Child sleeping in the open air, poured forth upon his lips their delightful honey. The same thing is reported of Plato, as it is said of Midas, that when he was yet in his Cradle, the Ants carried into his mouth several grains of Wheat. These passages were Prognosticks of the future splendour and fame of these men in that kind of life which they did embrace.

CHAP. VIII.

Of Oedipus.

Laius King of Thebes having espoused Jocasta the Daughter of Creon, understood from the Oracle that he was to die by the hand of one that should proceed out of this Marriage, therefore he commanded Jocasta his Queen, to destroy all her Children.

When

Book II. Heathen Demi-Gods.

When Oedipus was born, his Mother was loath to commit so horrid a cruelty upon the Babe with her own hands; therefore he was delivered to a Soldier to be by him strangled: But he also was moved with compassion for the poor Infant, and could not have the courage to dispatch him, or to see him expire; for that reason he pierced his feet, and tyed him up to a Tree growing upon Mount Cytheron, that he might there die in that miserable condition: But it happened that Poebus, one of the Shepherds of Polybius King of Corinth, came immediately after by that way, and seeing in what danger the Infant was of its life, he took it down; and because it was very fair, he presented it to the Queen his Mistress, who was Childless. She received it with affection, brought it up, and caus'd it to be treated as if it had been her own. He was named Oedipus, because of the swelling in his feet, proceeding from the holes made in them by the Soldier of Laius; for in Greece this Word signifies one that hath a swelling in his feet.

When he came to age of understanding, he understood his mistake of being the Son of Polybius, and therefore he went to consult the Oracle to know who was his Father: He received this answer, that he should find him in the Province of Phocis. When he was come thither, he happened to be in a seditious tumult of the people, where King Laius was also arriv'd to appease the disorders: without

without knowing him for his Father, he kill'd him by chance : But as he was not suspected for the Author of this Murder, he went to dwell at *Thebs*.

At that time *Juno*, the sworn Enemy of the City, had brought forth a Monster, and sent it to a place not far off, it was named *Sphinx*; the face and voice was like a Girl, the body like a Dog, the tail as a Dragons, and the claws like a Lyons, with great wings upon the back. To every one that passed by, it did propose ænigmatical Questions, and if they did not give a present solution, it did devour them without mercy; so that the Country round about was forsaken, and no body did dare to venture near the City. The Oracle did then declare, that the only way to be delivered from this Tyranny, was to give the right meaning to this Riddle of the *Sphinx*; which was the Creature that in the morning did walk on four feet, at noon on two, and in the evening on three. *Creon*, who succeeded *Laius* in the Throne, caused it to be proclaimed all over *Greece*, that he would quit his Claim to the Crown, and would give *Jocasta*, the Widow of *Laius*, in Marriage to one that would resolve this Question, which *Oedipus* did; for he brought the true sense of the *Enigma*, telling them, that it was Man, who in his Youth did go upon four feet, as the Beasts; that is, upon his hands and feet; but when he did arrive

ive to an age of strength, he did march upon two, without any other support; and when old age did seize upon him, he was forced to make use of a stick, instead of a third foot, to help him to go.

When the Monster saw the Riddle resolved, it was so much enraged, that in a furious manner it dash't its brains against a Rock, and thus delivered the Country from much fear and danger.

*Davus sum non
Oedipus Te-
rent; one of
an ordinary
capacity.*

Oedipus was raised to the Throne in reward of this good service, and was married to *Jocasta*, whom he knew not to be his Mother. Of her he had two Sons, *Eteocles* and *Polynices*, with two Daughters, *Antigone* and *Ismene*.

Now about this time the Gods sent a most grievous plague amongst the Thebans to punish them for the murder of *Laius*; and as the Oracle did declare, it was never to cease until he that was guilty of his blood was banished out of the City, which caused a diligent search to be made; so that by the Art of Negromancy it was known that *Oedipus* was the man.

When he came to understand the truth of all that had happened, and how by chance he was married to his own Mother, he was so inwardly grieved, that he pluckt out his eyes, and condemned himself to suffer a perpetual banishment, leaving the Kingdom at the disposition of *Eteocles* and *Polynices* his two Sons.

Cadmus,

'Oedipus &
a Prov.
From hence
to express the
just curses of
a Superior.

Cadmus, the first Founder of Thebs, begot Polidorus of his Wife Harmonia, Polidorus begot Labdacus, and Labdacus Laius, the Father of Oedipus. This last committed unwittingly two grievous crimes, he killed his Father, and then espoused his Mother, which when they understood, they punish'd themselves. Jocasta chose a voluntary death, rather than to survive the knowledge of such foul mistakes, whereof she and her Son were guilty, and Oedipus departed into banishment. Some say, that his graceless Sons cast him out of the City, and would never allow him any thing for his maintenance, which caused him to curse them, and desire that they might be the causes of their own death. When he was dead, the Thebans would never give unto him a place to be buried; so that they say his body was swallowed up by an Earthquake. This Oedipus was a witty man, as may appear by his discovery of the meaning of the Sphinx's Riddle. Some report, that this Sphinx was a Robber, and that the ambages of his Riddle were the windings and turnings of a Rocky Mountain; where he had staid himself to rob the passengers that went to and fro from Thebs. The qualities of divers creatures are employ'd to describe his disposition.

It was his custom to propound a Riddle, to massacre those that could not tell the sense of it, and to let the others pass that did satisfy his Questions. The Poets say, that this Monster was the Daughter of Echidnae and Typhon.

After the banishment of Oedipus, his two

Sons

Sons fell into mortal hatred; and according to his desire, they killed one another, as we shall see in the following Chapter.

CHAP. IX.

Of the War against the City of Thebs.

THIS famous War is the Subject upon which the Wits of many ancient Poets have exercised themselves. Statius amongst the Latins hath composed twelve Books of it; and Antimachus amongst the Greeks, in the time of Plato, publisht four and twenty Books only of the preparations of this renowned Siege, whereof this was the cause.

Eteocles and Polynices, the two Sons of Oedipus, did judge it expedient not to part their little Kingdom, for fear of weakning it, but to succeed one another in the Government, and to rule each of them a year. Eteocles the Eldest did reign his year; but when it was expired, he would never yield the Scepter and Power out of his hands: Therefore Polynices resolved to force him by a Siege, and to right himself with the edge of his Sword: For that intent he begs the assistance of Adrastus, King of Argos, whose Daughter he had made his Wife. According to his request he came with a powerful Army, compos'd of his own Subjects, and of the Auxiliaries of his friends and Neighbour Princes.

N

The

Tiresia cecior
Juvenal a
 blind fellow.
 He was the
 son of *urimus*
 a Shepherd of
 Mount *Sylle-*
rus; he had
 been both a
 man and a
 woman: *Juno*
 punished him
 with blindness
 for revealing
 a secret which
 women only
 can tell, but
Jupiter re-
 warded him
 with a life se-
 ven times lon-
 ger than ordi-
 nary. Read
Hyginus 75
 Book of
 Fables.

The Thebans, for their part, did prepare to receive them, being encouraged by the Predictions of *Tiresius* the Southlayer, who promised unto them a happy success and end of this War, if *Menecus* the Son of *Creon*, and the last of the Race of *Cadmus*, would sacrifice himself for his Native Country. This condition was very grievous and unpleasant, especially to *Creon*, who would never give his consent. Nevertheless this young Prince escaped out of the City with a naked Sword in his hand, and in the sight of all the people that beheld him from the Walls, he thrust it into his bowels and died. Immediately after the Thebans made several stout Sallics upon the Enemies, in which they were so happy, that they destroyed all the noted Captains, *Adrastus* only excepted, and totally routed the rest of the Army.

At first *Hippomedon*, one of the chief of the Enemies, was wounded to death: It is said of him in *Euripides* the Poet, that he had an appearance of a Gyant; in his Buckler was the Image of *Argus*, full of Eyes; the very sight of him was dreadful to the beholders. *Parthenopæus* was no less unfortunate, for he fell down dead soon after *Hippomedon*. Of this Warriour it is reported, that he had the Genius and courageous humor of his Mother *Atalanta*, a Princess of *Argos*, who became famous for her dexterity in the use of the Bow and Arrows, and in running a Race. She was of that brave disposition, that

that she resolved never to marry any but a Worthy of that Age that could overcome her in these Martial exercises, which *Hippomedes* did. But because they did afterwards both loose that respect which they did owe to *Cybele*, they were by this Goddess changed into a Lyon and a Lyonesse.

Tydeus was also kill'd in this War: He was a man of a low stature, but very strong and valiant, as he made it appear in many brave Encounters; for when he was sent in Embassie to *Eteocles*, to treat with him concerning the Pretensions and Right of *Polynices*, and when he perceived how his Negotiation would prove ineffectual, he challenged all the Court of *Thebes*, before his departure, at any kind of fight, and overcame every one that appeared against him: Therefore fifty of the most valiant Lords agreed together to lay for him an Ambuscado in his return to the Camp, but he was so successful as to over-power them all; of whom he only spared one alive to send to *Eteocles*, as the messenger of the death of his Comrades. At last he was mortally wounded with an Arrow; but *Amphiaraus* was so concerned for him, that he pursued his Enemy, cut off his head, and gave it to him to handle before he died. It is said, that he did treat it in a most inhumane manner, for he tore off the skin with his teeth, and sucked out the brains, which in his rage he swallowed.

This action was so displeasing to *Minerva*

Of him is the
 Proverb
 Ἀσὲ βέσσερος
 Ἰππομόδου
 because he
 was so cruel
 to his Daugh-
 ter, as to cause
 her to be de-
 voured of a
 horse for not
 preserving her
 chastity. *Diogenian*.

His name was
Meon.

that he would not immortalize his Name as she had promised to him, but conferred this Honour upon his Son *Diomedes*.

Capaneus was also in the Army of *Polynices*: *Philistrates* tells us, that he was of a prodigious bigness, and that he had so much confidence in himself, that he was wont to boast that he feared no more the Thunderbolts of *Jupiter*, than the hot beams of the Noon-sun; and that maugre *Jupiter*, he would take the City: But a Thunder-clap stopp'd his blaspheming tongue, and beat him to pieces.

Amphiaraus the Prophet, one of the Commanders in the Army, did foresee that he should end his daies in this Siege; therefore he hid himself, for fear of being forced to go to the War: But his Wife discovered and betrayed him to *Adrastus*, who obliged him to accompany the Army. He was kill'd in a very strange manner, as he was flying from *Thebes*, in his return homewards, he was swallowed up by the Earth alive, and afterwards reckoned up in the number of the Gods, and the power of giving Oracles was ascribed to him: They were for a time the most noted of all Greece. At last the two Brothers, *Eteocles* and *Polynices*, agreed to end their differences in a single Duel, where the both fell dead to the ground: But death was not able to put an end to their hatred, for the Furies did haunt the place where they had been buried by *Amigone* their Sister, and when

when a Pomgranate-Tree had been planted there, it did yield frequently drops of blood, which did declare how their Enmity was become immortal. Besides, it is reported, that the flames of the pile of Wood in which their bodies were burning together, did divide and separate into two Pillars at the top, and by no means could be brought to reunite.

The City of Thebes had seven Gates, and in the Army of *Polynices* were seven chief Commanders, who made their approaches every one to a Gate, as *Euripides* tells us in one of his Tragedies.

Ἐπ' ἀνδρες αὐτοῖς εἰσὶν, ὡς ἤκουσ' ἐγὼ
Λόχων ἀνέσας ἐν ἐπ' αὖ πρὸς κινδύ πύλαις.

The City was thus divided between the Chieftains, *Parthenopeus* was to assault the Gate called *Nuiton*, *Amphiaraus* the other named *Proctis*; at the Gate of *Ogyges* was appointed *Hippomedon*; *Tydeus* was seated near the Gate called *Homoloide*, *Polynices* was at the other called *Cranea*, *Capaneus* did march against the *Electrian Gate*, and *Adrastus* was at the other named *Ἐβδούκην πύλιν*. *Parthenopeus* was the Son of that warlike Princess of Argos *Atalanta*, the Daughter of *Scheneus*; or *Coeneus*: She was the swiftest runner of her time, and most dexterous in using Bow and Arrows: She was the first that ventured to encounter with the

The Thebans alter the *Virg.* story built a Temple to *Ἀδραστήα Νέμεσις*. *Plutarch*, *Statius*. From hence the Prov. *Fratri contentiones*, implacable hatreds or discords. *Addit. Not.*

The Crane Gate was first named *Ἐβδούκην πύλιν*, where there was a Temple dedicated to *Ζεὺς ὑψίστος* Jupiter the most high God. *Pausanias* and *Plutarch*.

great Calydonian Boar, already mentioned: Hippomenes, her humble servant, found a subtil means to out-run her. The Goddess Venus had bestowed upon him some of the Golden Apples of the Hesperide Gardens, which he cast in the way when they were both in the Race: The lovely appearance of this fruit caused her to neglect her course, and gather them up, whiles Hippomenes went on, and reacht the Goal before her. By this Race he won her for his Wife; but because he did not repay to Venus thanks for so great a benefit received, she caused him so much to forget himself, as to defile the Temple of Cybele with the enjoyment of his Mistress; for which offence he was turned into a Lyon, and she into a Lyonsess, and were coupled together to drag the Chariot of this Goddess.

Capaneus was a noted man in this Siege for his impiety, as Tydeus was for his courage and true valor: The latter was the Son of Oeneus, King of Calydonia, and the Father of that Diomedes who wounded Venus and Mars in the Siege of Troy. When this Tydeus had unfortunately kill'd his Brother Menalippus, he departed to Argos to Adrastus the King, who received him with all expressions of kindness, and bestowed upon him Deiphile his Daughter in Marriage, as he had given his other named Agia to Polynices. In the Siege of Thebs Tydeus did mightily encourage the rest, but an obscure Fellow, named Menalippus, let fly an Arrow at him, which wounded him to death. In this particular the Poets have taken notice of the

Hand

Hand of God, that orders many times that our punishments should be inflicted upon us by such as are related to those against whom we have committed great crimes; that men might understand the proceedings of Divine Justice, it causeth a Relation to be visibly seen between the offence and its judgments.

But there was none so famous in this Expedition as the Prophet Amphiaras, a wise man, who had espoused Eriphyle the Sister of King Adrastus: He foresaw that he should perish if he did engage his person in this War, therefore he hid himself; but Eriphyle being corrupted with the present of a Golden Chain given to her by Polynices, betrayed the place of her Husbands concealment; for which unnatural deed he left order with his Son Alcmeon to dispatch her, and revenge his death, as soon as he should hear of his miscarriage; which cruel Command was put in execution by Alcmeon, but afterwards he became mad, and wandered up and down the World, until he was kill'd by the Brethren of Amphisibea, Themon and Axion, because he had forsaken their Sister, and was married to Callirhoe. Amphiaras after his decease was honoured as a God, his Oracles were mightily esteemed: In the Country of Athens, a stately Edifice was erected to him near a large Cave, where he did give answer to all that did

This Chain was unfortunate afterwards to all its owners.

Alcmeon gave it to his Wife Amphisibea; & her Brother Themon gave it to Apollo, at Delph, from whence it was carried by the Phocenses that rob'd the Temple.

His Phœdriam, prociq; la-
cis, mœstamq; Eriphylen.

Crudelis gnati monstrantem vultu cernit. Virg. lib. 6. Æneid. The Motto of Amphiaras was excellent οὐ γὰρ δόκειν αἰεὶ ὄλλαι εἶναι δέλω. Euripid in his Tragedy of the Phœni.

N 4

com.

come. Not far from this place was the Fountain of Amphiaraus, whose waters were dedicated to him; so that it was a capital crime to imply them in any ordinary use.

Several persons did come to consult this Oracle from all parts of Greece. It was not delivered, as those of Apollo, by a Pythonissa, but in a dream. This God did appear to the party who was to offer a Ram in sacrifice to him, and to sleep upon the Hide after a fast of 24 hours, and three daies abstinence from Wine: Without this preparation no answer could be expected. It will not be amiss in this place to say something concerning Dreams; Macrobius mentions five sorts, *ἰσμενα* a Vision, *ἐνύπνιον* a discovery of something between sleeping and waking, *φάντασμα* a suggestion cast into our fancy, called by Cicero *Visum*, *ὄνειρος* an ordinary Dream, *χρηματισμός* a Divine Apparition, or Revelation in our sleep, such as were the dreams of the Prophets, and of Joseph the Husband of the Virgin Mary, and of the Mages of the East, of whom it is said *χρηματισθέντες καὶ ὄντες*. This expression is often used in Scripture, to signify Gods appearing to his servants in Dreams. The Egyptians and Romans had a particular regard to Dreams: The Learned of the former did esteem the Soul in a profound sleep, better able to judge of all affairs, and to foresee the intricate events of the time to come. We find that many other people, as the Caldeans and Persians, did judge some Dreams worthy of observation, and of the serious exposition of the wise men;

ὄντες idem
χρηματισθέντες λή-
γαν, to speak
truth, and
sense, or Ora-
cles.
Matth. 2. 22.
Act. 10. 22.
Heb. 12. 25.
Amongst the
Romans the
interpretation
of Dreams
was the office
of the Augures
Cofin. lib. 3.

men; therefore they had persons appointed amongst them, whose employment was to discover the design and intention of dreams. It is certain, that they do not always deserve our neglect, seeing that they have been a means of conveying unto men part of the holy Oracles. As we are not therefore to be so superstitious as to apprehend every idle fancy that is raised in us in our sleep, I would not have a judicious Christian reckon all Dreams as frivolous and useless productions of our brain, but rather I would advise everyone seriously, to examine all extraordinary Dreams, and to make a good improvement of them; for there is no dream, whether it proceeds from God, the holy Angels, the Devils, or our selves, but from it we may gather instruction, comfort or advice in our affairs. It is certain, that the Heathens have received many extraordinary benefits from Dreams: Augustus the Emperour escaped from the fury of the Army of Brutus, that forced his men out of his Camp, by the admonition of his Physitian Artorius, who was forewarned of the danger in a Dream. And if his Father Julius had listened to the dream of his Lady Calphurnia, he had never felt in his breast the swords of his Assassins that day in the Senate: Experience, as well as the judgment of the ancient Fathers of the Church informs us, that Dreams are sometimes Ideas of Truth, stirred up in our fancy by Spirits, for the Soul then more free from all sensual impressions, and is fitter to converse with beings of the same nature as it self. Aristotle takes notice, that

Plinius lib. 7.
Cap. 56.

Called by
Homer *διδ-
πεμπτα θάνα-
τον* *διδος*
ἀγγελοι *ἐν*
ὄντες *ἐν*
διδος *ἐν*.
He calls an
evil dream
ἐλθ. Odyss.
lib 6. & Iliad. 2.
Valerius Max-
im. lib. 1. cap. 7.
Pont. Diacon.
in vita Cypri-
an. Gregor.
Moral lib. 18.

before

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Amongst the Romans the interpretation of Dreams was the office of the Augures
Cofin. lib. 3.

men; therefore they had persons appointed amongst them, whose employment was to discover the design and intention of dreams. It is certain, that they do not always deserve our neglect, seeing that they have been a means of conveying unto men part of the holy Oracles. As we are not therefore to be so superstitious as to apprehend every idle fancy that is raised in us in our sleep, I would not have a judicious Christian reckon all Dreams as frivolous and useless productions of our brain, but rather I would advise every one seriously, to examine all extraordinary Dreams, and to make a good improvement of them; for there is no dream, whether it proceeds from God, the holy Angels, the Devils, or our selves, but from it we may gather instruction, comfort or advice in our affairs. It is certain, that the Heathens have received many extraordinary benefits from Dreams: Augustus the Emperour escaped from the fury of the Army of Brutus, that forced his men out of his Camp, by the pre-admonition of his Physitian Artorius, who was forewarned of the danger in a Dream. And if his Father Julius had listned to the dream of his Lady Calphurnia, he had never felt in his breast the swords of his Assassins that day in the Senate: Experience, as well as the judgment of the ancient Fathers of the Church inform us, that Dreams are sometimes Ideas of Truth stirred up in our fancy by Spirits, for the Soul is then more free from all sensual impressions, and is fitter to converse with beings of the same nature as it self. Aristotle takes notice, that

Plinius lib. 7.
Chap. 56.

Called by
Homer *διδ-
πεμπτα θάνα-
τομα* *διδος*
ἀγγελοι *ἐν*
ὄρα *ἐκ*
διδος *δὲ*.
He calls an
evil dream
ἄλγος. Odyss.
lib. 6. & Iliad. 2.
Valerius Max-
im. lib. 1. cap. 7.
Pont. Diacon.
in vita Cypri-
an, Gregor.
Moral lib. 18.

before

In somnio exte-
riores sensus
dormiunt &
interiores cer-
nuntur. Gre-
gor. lib. 23.
Mor.

Aristotle of A-
nimal 4 Book.

before a Child attains to four years of Age; he is not capable of dreams. It seems that this ability doth accompany our reason, and such as are not actively rational, cannot receive any impressions by dreams. This worthy Philosopher further observes, that such as seldom have any dreams, have more reason to mind them; for he esteems them either very propitious, or the fatal Omens of an approaching disease, or of a certain death. It seems the Devil did appear and give Oracles in dreams to those that did consult him. Hom. 2. Iliad.

Βῆδ' ἀρεπ' Ἀτρεΐδης Ἀγαμέμνονα, τὸν δ' ἐκίχεν
ἔδοντ' ἐν κλισίῃ, καὶ δ' ὀμβρόσιος κέχυδ' ὕπνος.

And Virgil speaking of Faunus, who held the same esteem and office in Italy as Amphiaraus in Greece, tells us, that the King of the Latins

Virgil lib. 7.
Æneid.

Centum lanigeras mactabat rite bidentes
Atque harum effultus tergo, stratisq; jacebat
Velleribus, subita ex alto vox reddita luco.

They did de-
liver Oracles
in caves of the
earth, where
the Poets did
place the Ivo-
ry gate of hell,
for in hell
were 2 gates.

I shall not insist upon this digression, only we may be certain, that in our deep sleep our Soul is better able to entertain Spirits, and receive from them information; for it was at such times that Amphiaraus, and the other dreaming Gods, did appear to their Worshippers.

CHAP.

CHAP. X.

Of Antigone, and of some passages that hap-
pened after the War of Thebs.

Creon freely resigned the Kingdom to Oe-
dipus and his Heirs; but when he saw
them dead, he reassumed again the Supreme
Authority, and governed in Thebs as be-
fore.

As soon as he was proclaimed King, he
commanded expressly that none should offer
to bury the body of Polynices, because he
had been so impious as to bring an Army of
Enemies against his own Country; therefore
he condemned his Carcass to be devoured of
the dogs, and of the Fowls of the Air. But
Antigone, the Sister of this unhappy Prince,
stole secretly away out of the City to bury
him in the night. When the King heard of
it, he was highly incensed, but not know-
ing who had done this act of humanity, he
gave order that the Body should be pull'd out
of the grave, and again cast to the mercy of
the Wild Beasts. She nevertheless was resolu-
ed once more to hazard her life, and ven-
ture to bury her dead Brother; but it hap-
pened that she was surprized in the attempt
by the Souldiers that had been appointed to
watch near the Body: The King therefore in
his fury commanded her to be buried alive in
the Earth, which punishment she prevented,
by strangling her self.

This

This rigorous proceeding of *Creon* occasioned much unhappiness and sorrow to his Family; for at the same time his Son *Hemon*, who entirely loved *Antigone*, and who was ready to espouse her, thrust himself through with his Sword, resolving to accompany her into another World; and *Euridices*, the Wife of *Creon*, when she saw her Son dead, in the extremity of her grief she killed her self also, to be delivered of the pain of so great an affliction.

This was the happy Age, when learning was admired and rewarded. From hence the Prov. *Sophocles est, he is a happy O-rator.*

This was the Subject of one of the Tragedies of *Sophocles*, in which his fancy and expressions were so happy, that the Athenians bestowed upon him, as a reward, the Government of *Samos*. When the Army of *Argos* fled away, they left all the fields round about *Thebes* covered with the dead bodies of their Companions, which was a lamentable sight, especially because they did believe that the Souls of these wretched Creatures were to languish a long while upon the brim of hell, before they could be admitted into *Charon's Boat*, if their bones did remain unburied upon the earth.

For this cause *Adrastus* was persuaded to dispatch Embassadors to *Creon*, to pray him to suffer this last duty to be paid to the Dead, but he could never be entreated by him: Therefore *Adrastus* being not able to make War upon him, he desired *Theseus*, that was then King of *Athens*, to lead an Army against him, and to force him to suffer the Dead to be

be

be buried, which he did; only the Body of *Capaneus* that had been struck with the Thunder, and cursed because of his horrid blasphemies, was cast aside, and burnt alone by his Wife *Evadne*, who expressed in this occasion her excessive love for him, for she trim'd her self in her most gaudy and rich apparel, and then cast her self into the midst of the flames to be burned and consumed to ashes with him.

*Evadne, the Daughter of Iphys, did love her Husband Capaneus so tenderly, that she resolved to accompany him in death. It is the custom of the Indians in Asia to this day, to sacrifice and bury the dearest Wives of Princes with them, for they believe the immortality of the Soul; they send therefore such persons as have been dear unto them to serve them in another world, and keep them company. The Heathens did believe, that Charon would never suffer such to pass into rest into the Elysian fields, until their bodies or Reliques were buried in the earth. In such a case they did fancy, that the Souls were tossed up and down, during the space of a hundred years, upon the banks of the River Acheron, over which they were to pass into Hell in Charon's Boat, as Virgil observes, 6. *Æneid.* when *Æneas* descended into Hell; for the Sybil informs him of a wandering multitude of Souls.*

Addit. Not. These things happened about the date of Gideon, Judge of Israel, 2750 years after the Creation of the world, as *Euseb. Chron. Diod. l. 5. and Hygin.* do think.

Hæc

Hæc omnis quam cernis inops, inhumataque turba est.

Portitor ille Charon : hi, quos vehit unda, sepulti.

Nec ripas datur horrendas nec rauca fluentia Transportare prius, quam sedibus ossa quiescunt.

Centum errant annos volitantque hæc littora circum.

Tum demum admissi stagna exoptata revisunt.

See C. Tacitus lib. 1. Annal.

Humano generi posuit natura creatrix. Hanc legem, ut tumuli membra sepulta tegant. Rosin, ex vet. Poet.

It was therefore esteemed a cruelty beyond expression, to deny to the dead a burial; for this cause all great Commanders were very careful, after a battel, to inter the bodies of their Soldiers that had lost their lives in their quarrels, as we read in the Commentaries of Cæsar, and in Livius. And Curtius observes how Alexander did encourage his men to fight for him after the Battel at the River Granicus, by causing the Dead to be buried with solemnity and pomp, and their Images to be erected as eternal Memorials of their Valour.

CHAP. XI.

Of Tantalus, and of Pelops his Son.

WHiles the Thebans and the men of Argos were at variance, Tantalus and his Posterity were afflicted with many sensible

sensible evils. The horrid impiety of this Prince was the cause of them; for as he was one of the Sons of *Jupiter*, the Gods at a certain time passing over the World, did him the honour to lodge with him in his Palace. Being therefore obliged to treat them at supper, he caused the members of his Son *Pelops* to be cut in pieces, and to be prepared for them to eat, that he might try whether they would perceive it, and whether they were really Gods.

Ceres was deceived at first, for being extreme hungry she eat up one of the shoulders; but the rest of the company did abominate this cruel Feast; therefore in compassion of the young Prince they restored him to life again; for *Mercurius* went down into Hell to fetch from thence his Soul, and all his members were restored to him, and established in their right place, only in lieu of his shoulder which had been eaten, they gave one of Ivory, which had the virtue of healing all manner of diseases.

But *Tantalus* was punished for his cruelty; he was condemned to Hell, to be there tortured with a continual appetite of hunger and thirst, in the midst of waters, and the plenty of all varieties, that did fly from him when he did endeavour to catch at them, as we have already said in the first Book.

His Daughter *Niobe* perished also miserably because of her vanity and pride, for having a great number of children; she did prefer her

her self to *Latona*; therefore *Apollo* and *Diana* destroyed all her Children with Arrows, except one named *Cloris*, which affliction cast her into a Consumption, so that the regret and displeasure did dry her up. From hence the Poets have taken occasion to say, that she was changed into a Rock.

Pelops left *Phrygia*, and departed into *Greece*, to go to the Kingdom of *Elis*, where he fell in love with *Hippodamia*, the Daughter of *Oenomaüs*: But this King having understood by the Oracles, that his Son-in-law should be one day cause of his death, he would never venture to give his Daughter to any man, but upon this condition, that he should first overcome him in a Chariot-Race, or loose his life.

Pelops was not frightened with the danger, therefore he undertook to run; and that he might not miss of his purpose, he won the Coach-man of *Oenomaüs*, named *Myrtilus*, with many golden promises, and oblig'd him to disorder the Axle-tree of the Chariot in such a manner, that it broke in the middle of the course: The poor *Oenomaüs* fell to the ground, and killed himself. After his death,

Pelops took the Government of the Kingdom, with his Daughter *Hippodamia*, and in a short time he grew to be one of the most Illustrious Princes of his Age. From him the *Peloponessus*, called now *Morea*, is so named: Nevertheless he was very unhappy in his Children, *Atreus* and *Thyestes*, although *Agamemnon*

Pelops *talen-*
ta, a great *tal-*
lent. There
were two sorts
a little one
worth 60 l. and
a great one
worth 80 l.
sterling.

memnon

memnon and *Menelaus*, the Sons of *Atreus*, were the most famous men of that time. But these particulars we may take notice of in the following Chapters.

Tantalus the Son of *Jupiter*, and of the *Addit. Not.*
Nymph Plote, or as some say the Son of *Æthon*, *Euseb. depre-*
was married to *Anthemoissa*, the Daughter of *par. Evang. l. 2.*
Lycus; and as some do relate, to *Euryanissa* *τανταλῆιον*
the fair, Daughter of *Taygetes*, one of the *λιδον. Prov.*
Pleiades: He had two Sons, *Broteas* and *Pelops*, and an only Girl called *Niobe*. He is
noted for his indiscretion in discourse, for he re-
vealed all the secrets of the Gods; and for his *Pelops* was
unseasonable curiosity, that moved him to an in-
humane act, massacred his own Son *Pelops*, who worshipped as
was restored to life again; and instead of a a God, and his
shoulder of flesh eaten by *Ceres*, the Gods be-
stowed upon him an Ivory shoulder. In remem-
brance of this favour, all the Race of *Pelops* Sanctuary pla-
did bear an Ivory shoulder blazoned in their ced at the
Coat of Arms. But *Tantalus* was sent down right hand of
to Hell to be punished with want, and with the the Temple of
fear of a falling Rock that was placed over his *Jupiter Olymp.*
head; besides the *Eumenides* did continually His shoulder
wait upon him, to disturb his quiet with their of Ivory was
grim looks, and fearful bawlings. This inti- carried to
mates the grievous and troublesome estate of a Troy, and lost
Conscience wounded with a crying sin: The Fu- in the Sea at
ries of Hell cannot be more unpleasant, and their the return, but
company bring more torment, than a Soul awak- found by *De-*
kened with the sense of a crime. *marmenus*, a
Fisherman,
who carried it
to the *Eleans*,
by the advice
of the Oracle,
to deliver
them from the
Plague.

Pelops his Son is said to be a great Favour- *Pausanias.*

O

rite

For that reason he is said to be his pubescens. Ovid. Metam.

Myrtilus the son of Mercurius & of Cleobula.

Pelops promised that he should lie one night with Hippodamia of whom he was also in love but Pelops would never suffer him. Hygin. Tit. Livius.

Pausanias. Lucian in Charidemio.

rite of the Gods, because he did excel in beauty and had served some of them in present-
ing unto them the Cup at a Supper; therefore they restored him to life, and when he desired Hippodamia in Marriage, Neptunus furnished him with four brave Horses, and a Chariot, to run for his Mistress with her cruel Father. He was more happy than the former Winners, by the treachery of Myrtilus the Coachman of Oenomaus; for this Warlet being corrupted by the promises of Hippodamia, who desired passionately Pelops for her Husband, and by the persuasions of Pelops himself, he betrayed his Masters life, for which he was cursed by Oenomaus, when he was ready to expire. It happened afterwards as he had desired; Myrtilus for a supposed crime was cast headlong from a high Rock into the Sea, and left his name to the place. Thus the perfidious Myrtilus was rewarded by those who did owe unto him their lives and satisfactions; for it is usual to see Treasons in request, but Traytors were never beloved, nor trusted by any. That Roman Damocel that betrayed a gate of Rome to the Sabins, was buried alive under their Bucklers, by them who did detest her crime, although they did receive an advantage by it. Bajazet and Tamerlane did commonly execute Traytors, and hang them up with their rewards.

The Poets say, that this Oenomaus was so cruel, as to kill twelve or thirteen young Gal-
lants that came to seek his Daughter in Marriage; for when he had unhappily overcome them

in the Race, he did dispatch them out of his sight without mercy.

In running, it was his custom to throw at them his Lance, and kill them; and that he might sooner overtake them, he did oblige them to carry with them his Daughter Hippodamia in the Chariot. Pelops was more happy than the rest; therefore the River Alpheus came out of his current, to crown him with Laurels after his Victory.

His Sister was Niobe; she espoused Amphion, and of him had ten Sons; some say seven, and as many Daughters; but because she was so vain-glorious as to say

Cur calitur Latona per aras?
Numen adhuc sine thure meum est, &c.

And

Quoquo modo audetis geniam Titanida Cœo
Latonam præferre mihi.

She was deprived of all her Children; the Men being massacred by Apollo, and the Maids by Diana, who left only Cloris alive. Some say, that her grief caused her to cast her self into the Sea, from a Rock that did bear her name, upon the Coast of Greece. Ovid calls her Mygdonia, because of her Image that did stand in the Town of Sipylus, in the Mount Mygdonia.

Nunc quoque Mygdonia flabilis astat humo:

Lucan Phars. lib. 6.

From hence the Prov. *αὐδίου ἄγμα* an excellent Chariot.

Some say she was the daughter of Phoroneus Gi-
od Boccac.

Ovid. Metam. lib. 6.

Ovid de Pont. lib. 1.

CHAP. XII.

Of Atreus and Thyestes.

THese two Brethren have given occasion to many Tragedies, which proceeded from an irreconcilable hatred that they did bear to one another: For *Thyestes* having no other intent but to vex *Atreus*, defiled his Bed with Adultery and Incest, and then saved himself out of his reach. And *Atreus* surprized the sons of *Thyestes*, and got them all into his power: Then he sent unto him to invite him to a Feast, as if they had been to end all their differences, and reconcile themselves together. *Thyestes* perswaded with the desire of seeing his Children, came readily to the Feast: But when they were both risen from the Table, *Atreus* shewed unto him the sad Spectacle of their hands and heads chopt off, telling him also at the same time, that he had fed at supper only upon their flesh. The Poets say, that the Sun was eclipsed, and did return back towards its rising, that it might not behold such a detestable cruelty.

But as one Crime draws after it another; it happened that *Ægistus*, the Bastard Son of *Thyestes*, who was reckoned amongst the Dead, because he had been cast away in a Wood, satisfied his Fathers vengeance, by spilling the blood of *Atreus*. This *Ægistus* was

was so named, because he had been brought up and nourished by Goats. He having therefore espoused his Fathers quarrel, he massacred *Agamemnon*, the Son of *Atreus*, at his return from the Siege of *Troy*, by the assistance of his Wife *Clytemnestra*, who had been perswaded to consent to the murder of her Husband.

We shall in another place take notice how *Orestes* revenged the death of his Father *Agamemnon*, in killing *Ægistus*, and *Clytemnestra* his own Mother, because she had been so perfidious and wicked as to imbrue her hands in her Husbands blood.

The hatred of these two Brothers caused many horrid Villanies to be committed by them and their Children. Thyestes to displease and affront his Brother Atreus, debauched his Wife Ærope, of whom he had two Bastards, Tantalus and Plitenes. When Atreus came to understand who was their Father, he caused them to be roasted, and given to Thyestes to eat, at a great banquet unto which he was invited. He found some way to escape out of it, and his Brothers power, and so departed to King Thestus; and from him he went to Sicyone, where he had placed his Daughter Pelopia. He found her sacrificing to Minerva, and dancing about her Altar, but it happened that she had stained her cloaths with the blood of the Victim; therefore in the night she went down to a River alone to wash them: Her Father Thy-

Addit. Not.
Seneca in the Tragedy of Thyestes.

Ἀτρέως ὀργιστά, an angry countenance. Lucian Prov.

ies followed her, and got her with-child, but she secretly convey'd his Sword away. About that time a grievous Famine afflicted the Country, which the Sooth-sayers imputed to the cruelty of Atreus, advising him to be reconciled to his Brother. He hearkned to their counsel, therefore he went to seek him out in the Kingdom of Thesprotus, but meeting there with Pelopia, whom he thought to be the Kings Daughter, he desired her in marriage, and brought her to his home, where she was delivered of Ægistus: And because he was her Fathers Bastard, she desired that he might be cast away, and that he might not live to reproach unto her her shame: But Atreus not knowing the mystery, caused him to be secretly nourished with Agamemnon and Menelaus his children. It happened that in process of time, Atreus having surprized Thyestes consulting the Oracle of Apollo how to revenge himself, he sent unto him Ægistus to kill him; but the Father discovered the Son by the Sword that his Daughter had stole from him near the River, and then stuck it into his Bowels; with a command to revenge his death, which was done by Ægistus; for he kill'd Atreus while he was sacrificing, and rejoicing at the death of his Brother.

Giod. Boccac.
lib. 12. Gene-
al. de Gli Dei.

The Poets also inform us of the first cause of these Tragedies and fatal discords: They say it was because Pelops offered to drown Myrtilus, the Son of Mercurius; therefore this God in revenge, kindled such flames of wrath and enmity in the breasts of his Sons, that they cea-

sed

sed not till they were both destroyed, with all their Generation.

CHAP. XIII.

Of the Kings of Troy.

THe City of Troy hath been heretofore one of the most famous of Asia minor, as well for its largeness and riches, as for that Renowned War which it maintained against the Army of Greece. It was situate in Phrygia, which is a Province stretching it self upon the Coast of the Aegean Sea, near unto the Hellespont, called now the River of Constantinople, over against the Chersonesus of Ibracia, and the Island Tenedos, which was not far distant from it. The River Scamander, that proceeds from the Mount Ida, did run by the walls to joyn with the waters of the River Simois; both together do empty themselves into the Sea, near the Promontory called Sigeum.

The first who built this City, and who commanded there in Chief, was Dardanius the Son of Electra and of Jupiter. When he had kill'd his Brother Jasius, he was forced to fly away, and secure himself in Phrygia, where he espoused the Daughter of King Tencer, with whom he jointly reigned in that Country, which was sometimes named Teucria, and sometimes Dardania: The City of Troy did also bear the same name. In

He was the Son of the King of Corinth: when his elder Brother was dead, there was a dispute between him and his other Brother Jasius about the succession: part of the people did favour Dard. and the other Jasius. Dard. with his favourites took shipping, and settled in Phrygia. Philostr.

the time that *Moses* left the leading of the People of *Israel* to *Joshua*, about 700 years before the building of the City of *Rome*, and 650 years after the first Foundations of the Assyrian Monarchy.

Dardanus left his Kingdom to his Son *Erichthonius*, who begot *Tros*: When he was possessor of the Kingdom, he called the City after his own name *Troja*, and the Country round about was named *Trois*.

This *Tros* had several sons, first *Ganimedes*, who was ravished by *Jupiter*; *Assaracus* the Father of *Cypyr*, of whom was *Anchises* the Favourite of *Venus*, who had by him *Æneas*, born upon the banks of the River *Simois*: But the chief of his Children, and the Heir of his Crown was *Ilus*, who gave unto the City of *Troy* the name of *Ilium*, when he had mightily enriched it.

Laomedon succeeded *Ilus* his Father; it was he that built the walls of the City of *Troy*, by the assistance of *Apollon* and of *Neptunus*, as we have noted in the fifth Chapter of the former Book. He had promised unto them with an Oath a certain reward for their labour, but he was so unworthy afterwards as to refuse it, which caused them to afflict him with many diseases: So that to satisfy them he was forced to expose his own Daughter *Hesione* to be devoured of the Sea-Monsters. We have also taken notice how he treated with *Hercules* to deliver her from the danger, and how he dealt treacherously also

Tros had War with *Tantal*. King of *Phrygia*, who took his son *Ganimede* prisoner, and sent him as a present to *Jupiter* King of *Crete*. This gave occasion to the Fable. *Natal. Com.*

The truth is, *Laomedon* spoiled the Temples of *Apollon* and *Neptunus* to build *Troy*. *Natal. Com. de Neptuno*. This sacrilegious hath caused the Fable: *Menias Phœbe struſta canore Lyne*. Of *Troy* *Ovid* in *Epist. Parid.*

also with him, as he had done formerly with *Neptunus* and *Apollon*: But it proved the cause of his ruine; for *Hercules* gathered together the Forces of his Friends, especially of *Telamon* the King of *Salamis*, and the Father of *Ajax*, and then besieged this Traitor *Laomedon*. He put him to death, and carried away all his wealth, with *Hesione* his Daughter, who was married to *Telamon*. His Son also was taken and made prisoner, but his Subjects redeemed him; and therefore he was called *Priam*, which in Greek signifies a Redeemed.

When *Priam* saw himself established in the Kingdom, he began to enlarge his Dominions, and to render the City of *Troy* far more famous than ever it was before; for he rebuilt all the walls, adorning them with Forts and Bastions, which were then called *Pergama*.

His Wives name was *Hecuba*, the Daughter of the King of *Thracia*; she had by him several Children, *Hector*, *Polites*, *Deiphobe*, *Helenus* the Soothsayer, *Troilus*, *Paris*, and *Polydorus*: *Polyxene*, *Cassandra*, and *Cressa* were his Daughters: His Court and Palace were full of pomp and glory, and he lived in this prosperous estate many years: But at last he was so unhappy, as to behold with his own eyes the desolation and utter ruine of the City of *Troy*, that lasted only three hundred years. We shall see how this change came to pass.

Laome-

Thus he despised the Riches of *Juno*, the Wisdom of *Pallas*, and pronounced his sentence in favour of *Venus*, therefore he provoked the wrath of these Goddesses against himself, and all his Nation.

After this, in a Meeting he declared who he was; for the Nobles and Gentry of the Country being assembled near the City to see the sport of Wrestling, when every one did strive to express his strength and courage, he did also go forth, and laid upon the ground every one who ventured against him. *Hector* the Son of *Priam* did try his strength, and was also overcome. But this disgrace so enraged him against *Paris*, that he offered to kill him, for he esteemed him no better than a Country Clown. In his anger he had taken away his life, had not *Paris*, to prevent him, shewn unto him certain small Jewels which Queen *Hecuba* his Mother had delivered to his Tutor, and thereby declared unto him how he was his Brother.

King *Priam* that had admired his address and courage in the Combats, was ravished with joy to understand of the preservation of such an excellent Son; therefore he embraced him, brought him to his Palace, and gave him a unto Train suitable to his quality, for he had forgot how the Oracles had foretold, that he was to be the cause of the ruine of the Kingdom and Country.

And because he was full of generosity and valour, he could not rest satisfied with the enjoyment

enjoyment of the pleasures of the Court: Therefore he caused a Fleet of twenty Ships to be made ready to sail into Greece, and to demand his Aunt *Hesione*, carried away by *Hercules*, and married to *Telamon*: But his design was rather upon *Helena*, the Sister of *Castor* and *Pollux*, mentioned in the fourth Chapter, and who had been given in Marriage to *Menelaus*, King of *Sparta*, a City in the *Peloponnesus*. He set sail and landed at *Sparta*, where *Menelaus*, perswaded by the intrigues *Venus*, who had put *Paris* upon this enterprise, received him with all expressions of kindness and civility. And when his affairs did require his presence in *Crete*, he left him at his Palace in his absence: But the affection of this King was requited with a most notable Treason; for *Paris* having secretly made friendship with *Helena*, when he saw such a favourable opportunity, he departed with her into *Asia*, and carried her to *Troy*; although *Herodotus* saith the contrary. But *Dares* and *Diclys*, two Writers of that time, who were present at the Siege of *Troy*, do confirm this Relation.

King *Priam* was glad of this action, not only because of the hard usage that he had received from the *Greeks* during his captivity amongst them, and because they had cruelly spoiled this City in the Reign of his Father *Laomedon*; but also because he did hope by this means to recover out of their hands his Sister *Hesione*.

the time that *Moses* left the leading of the People of *Israel* to *Joshua*, about 700 years before the building of the City of *Rome*, and 650 years after the first Foundations of the Assyrian Monarchy.

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Natal. Com.

The truth is, *Laomedon* spoiled the Temples of *Apollo* and *Neptunus* to build *Troy*. *Natal. Com. de Neptuno*. This sacrileg hath caused the Fable: *Minia Phoebe struſſa canore Lyne. Of Troy Ovid in Epist. Larid.*

This *Tros* had several sons, first *Ganimedes*, who was raviſht by *Jupiter's* *Affuratus* the Father of *Cypus*, of whom was *Aeneas*, who had by him *Aeneas*, born upon the banks of the River *Simois*: But the chief of his Children, and the Heir of his Crown was *Ilus*, who gave unto the City of *Troy* the name of *Ilium*, when he had mightily enriched it.

Laomedon succeeded *Ilus* his Father; it was he that built the walls of the City of *Troy*, by the assistance of *Apollo* and of *Neptunus*, as we have noted in the fifth Chapter of the former Book. He had promised unto them with an Oath a certain reward for their labour, but he was so unworthy: afterwards as to refuse it, which caused them to afflict him with many diseases: So that to satisfy them he was forced to expose his own Daughter *Hesione* to be devoured of the Sea-Monsters. We have also taken notice how he treated with *Hercules* to deliver her from the danger, and how he dealt treacherously

also

also with him, as he had done formerly with *Neptunus* and *Apollo*: But it proved the cause of his ruine; for *Hercules* gathered together the Forces of his Friends, especially of *Telamon* the King of *Salamis*, and the Father of *Ajax*, and then besieged this Traitor *Laomedon*. He put him to death, and carried away all his wealth, with *Hesione* his Daughter, who was married to *Telamon*. His Son also was taken and made prisoner, but his Subjects redeemed him; and therefore he was called *Priam*, which in Greek signifies a Redeemed.

When *Priam* saw himself established in the Kingdom, he began to enlarge his Dominions, and to render the City of *Troy* far more famous than ever it was before; for he rebuilt all the walls, adorning them with Forts and Bastions, which were then called *Pergama*.

His Wives name was *Hecuba*, the Daughter of the King of *Thracia*; she had by him several Children, *Hector*, *Polites*, *Deiphobe*, *Helenus* the Soothsayer, *Troilus*, *Paris*, and *Polydorus*: *Polyxene*, *Cassandra*, and *Crensa* were his Daughters: His Court and Palace were full of pomp and glory, and he lived in this prosperous estate many years: But at last he was so unhappy, as to behold with his own eyes the desolation and utter ruine of the City of *Troy*, that lasted only three hundred years. We shall see how this change came to pass.

Laome-

Addit. Not.

*Nec dum Lao-
medontæ sen-
tis perjurâ
gentis? Virg.
lib 4. Aeneid*

Laomedon had eight Children, Sons and Daughters; Lampus, Clitio, and Priamus mentioned by Homerus; Titonus, E Priamus Antigone, and Hesione, remarkable. Their Father's perjury, that when any of his children were faithful, they are said to be the children of Laomedon.

Antigone had such a rare beauty, that she preferred her self to Juno, who changed her into a Stork.

Titonus was married to Aurora, of whom the brave Champion of Egypt Memnon was born.

*Crensa, Cassan-
dra, Iliona,
Laodicea, Li-
caste, Medifi-
casti, Polixena.
Paris, Hector,
Helenus Cao-
nus, Troilus,
Deiphobe, Po-
lidorus, Lica-
on, Teucrus,
&c.*

Priamus succeeded his Father Laomedon: Of Hecuba he had nineteen Children. Whiles he remained in peace, and espoused not the quarrels of the Asian people against Greece, he prospered, and his Kingdom flourished mightily; but when he engaged himself in the publick enmity of his Country, and suffered Paris to affront the Grecians, he brought upon himself and his Subjects utter ruine and destruction, as Herodotus takes notice. But of him hereafter.

CHAP. XIV.

Of Paris.

WHen Hecuba was with-child of Paris, called otherwise Alexander, she dreamt that she was bringing into the world a Firebrand, that should kindle the flames of War

War in the Country, and cause a general destruction in it.

For this cause, as soon as he was born, Priam delivered him into the hands of a Soldier, named Archelus, that he might cast him away in the Woods to be devoured of the wild beasts, and prevent the mischief that did threaten his Kingdom.

But the Mother seeing a Child so well shapt and beautiful, she was moved with compassion for it; therefore she caused it to be secretly nourished by Shepherds in Mount Ida. This mean Education did not take from him the generous qualities and inclinations which he had borrowed from his Illustrious Birth, for in every occasion he did make a great Courage, Prudence, and Justice, Virtues worthy of a Prince, appear to the world. So that Juno, Pallas, and Venus, agreed to chuse him the sole Arbitrator and Judge of their Concerns, in a difference between them. This was the business, At the Nuptials of Peleus and Thetis, whiles these Goddesses were merry at the Feast, the Goddess of Discord cast into the middle of the Company a Golden Apple, with this Inscription; *For the fairest and most Beautiful*. Each of these did claim it as their own; and because they could not agree, they resolved to leave it to the judgment of Paris, who was corrupted with the charms of Venus, and with her promises; for she had engaged to procure unto him the handsomest Lady of the World.

Thus

Thus he despised the Riches of *Juno*, the Wisdom of *Pallas*, and pronounced his sentence in favour of *Venus*, therefore he provoked the wrath of these Goddesses against himself, and all his Nation.

After this, in a Meeting he declared who he was; for the Nobles and Gentry of the Country being assembled near the City to see the sport of Wrestling, when every one did strive to express his strength and courage, he did also go forth, and laid upon the ground every one who ventured against him. *Hector* the Son of *Priam* did try his strength, and was also overcome. But this disgrace so enraged him against *Paris*, that he offered to kill him, for he esteemed him no better than a Country Clown. In his anger he had taken away his life, had not *Paris*, to prevent him, shewn unto him certain small Jewels which Queen *Hecuba* his Mother had delivered to his Tutor, and thereby declared unto him how he was his Brother.

King *Priam* that had admired his address and courage in the Combats, was ravished with joy to understand of the preservation of such an excellent Son; therefore he embraced him, brought him to his Palace, and gave him a unto Train suitable to his quality, for he had forgot how the Oracles had foretold, that he was to be the cause of the ruine of the Kingdom and Country.

And because he was full of generosity and valour, he could not rest satisfied with the enjoyment

enjoyment of the pleasures of the Court: Therefore he caused a Fleet of twenty Ships to be made ready to sail into *Greece*, and to demand his Aunt *Hesione*, carried away by *Hercules*, and married to *Telamon*: But his design was rather upon *Helena*, the Sister of *Castor* and *Pollux*, mentioned in the fourth Chapter, and who had been given in Marriage to *Menelaus*, King of *Sparta*, a City in the *Peloponnesus*. He set sail and landed at *Sparta*, where *Menelaus*, perswaded by the intrigues *Venus*, who had put *Paris* upon this enterprise, received him with all expressions of kindness and civility. And when his affairs did require his presence in *Crete*, he left him at his Palace in his absence: But the affection of this King was requited with a most notable Treason; for *Paris* having secretly made friendship with *Helena*, when he saw such a favourable opportunity, he departed with her into *Asia*, and carried her to *Troy*; although *Herodotus* saith the contrary. But *Dares* and *Dicys*, two Writers of that time, who were present at the Siege of *Troy*, do confirm this Relation.

King *Priam* was glad of this action, not only because of the hard usage that he had received from the *Greeks* during his captivity amongst them, and because they had cruelly spoiled this City in the Reign of his Father *Laomedon*; but also because he did hope by this means to recover out of their hands his Sister *Hesione*.

The History of the Book II.

Nevertheless
Ovid saith,
Bella gerant
alii tu Pari
semper ama.

Con miaguida
laduliero Tro-
jano. Espugno
Sparta. &
Chebbe in suo
potere. Gio.
Boccac. Ge-
neal. degli
Deci. l. 3.

It was the custom of the Heathens, when any strange accident did happen, to consult the Oracles, and to enquire from them what to do. When Priam understood his Wives dream, he sent also to take advice from the Oracle, who informed him, that the Child would be the cause of the Countries ruine. To prevent this mischief, he was designed for the slaughter, as soon as he should come into the world; but Providence, and his Mothers compassion, saved him, and sent him to Mount Ida, to the Kings Shepherd, where he was brought up as his Son. He proved as valiant as he was handsome, but vice overcame his generous disposition. He had two sons by Ænone, a Nymph of Mount Ida, Daphnis and Ideus, who were as obscure as their Father was famous. He was at first Renowned for his Justice and civil behaviour; but the pleasures of the Court, and the sudden change of his condition, altered his temper and carriage so, that when Menelaus had received him with all expressions of kindness, he rewarded him with ingratitude; he debauched his Queen, rifled his Palace, plundered the City of Argos, and carried all away Captive, with Helena, and with her two Ladies of Honour, Ethra and Piladia. The Greeks did revenge this affront and injustice by a most bloody War, in which almost all the Children of Priam were killed, and Paris also was mortally wounded by Philoctetes, with the venomous Arrows of Hercules, which had been dipt in the blood of the Hydra in a single fight. Oenone his first
Wife

Book II. Heathen Demi-Gods.

Wife laboured to cure him, but all her endeavours were in vain. After his death, she had so much love for her unfaithful Husband, as to cast her self in the flames which did consume his Body.

CHAP. XV.

Of the Grecians Preparations against Troy.

Agamemnon, the King of Mycene, a Kingdom of the Peloponessus, near Argos, was mightily concerned for the disgrace of Menelaus; because, as we have said in the twelfth Chapter, they were Brethren, the sons of Atreus, therefore they were named *Atridae*.

This was the cause that oblig'd him to acquaint the Princes of Greece with this notable affront, which all the Nations had received.

They all agreed to consult about this business, in two general Assemblies; which were to meet in Sparta, and in Argos. It was there resolv'd, that they should join all their forces together under the leading of Agamemnon to revenge this disgrace, and that they should oblige themselves solemnly by Oath not to forsake the war, until the men of Troy would submit to Reason.

Some of them were unwilling to engage themselves in this war, Ulysses the Son of Laertes, and King of Ithaca, and of Dulichia,

chia, two small Islands of the *Ionian Sea*, was one of them. He could scarce forsake his Dear Wife, *Penelope*, of whom he had a Son named *Telemachus*: His tender affection for her was a tie sufficient to keep him at home: For that reason he did counterfeit a Mad man, and did joyn two ridiculous creatures to a plow driving them upon the Seashore, which he had sown with salt instead of corn. But as he was both brave and wise in feats of war, the Grecians would not depart without him. Therefore *Palamedes* undertook to discover his Knavery, by means of his young Son, whom he had got out of the hands of *Penelope*, for he laid him down in the way by which the plow was to pass, when *Ulysses* perceiv'd it, he turn'd a little aside, for fear of touching the Babe, by this means *Palamedes* discovered, that he was mad but in appearance out of a design, therefore he was forc'd to take another resolution. Afterwards in the heat of the Siege of *Troy* he reveng'd himself upon *Palamedes* for this discovery, producing supposed Letters from *Priam* against him to perswade the Greeks that he had a design to betray the Army, therefore he was stoned by the Souldiers.

There was no small difficulty to get also *Achilles*, the Son of *Pelem*, and of the Goddess *Thetis*. The Destinies had publish'd, that *Troy* could never be taken without the assistance of this invincible Captain, from his in-

in-

Infancy; *Thetis* had put him in the hands of *Patrocles* his friend and kinsman, that he might study under *Chiron* the *Centaur*, a most accomplished person, not only in Physick and in Musick, but also in all other Sciences and Arts required to render a man fit for great undertakings. Instead of milk and other ordinary food, he did suffer him to eat nothing but the marrow of Lyons, and of wild Beasts, that the courage and strength of these Animals might by that means be nourished in him; from hence it is according to the judgment of some that he is named *Achilles*, because being fed in this manner without any common diet he had no Children. Afterwards *Thetis* carried him into Hell to dip him in the River *Styx* that he might be invulnerable all over his body, except his heel, which she held in her hand, and which was not dipt: with all this precaution she could not be freed from apprehension; when the Greek Princes were to meet at the Rendezvous of the Army. Therefore she sent him to the Court of King *Lycomedes* in the habit of a Girl: whiles he did there live as a young Lady, he fell in love with the fair *Deianira*, of whom, he had a Son named *Pyrrhus* or *Neoptolemus*: notwithstanding *Ulysses* found him out, for when he came to the Palace of *Lycomedes*, carrying with him several pretty things for the young Ladies of the Court; he had amongst them beautiful Armes, of which *Achilles* being led by nature, took hold and so discovered him-

P

felt:

*Ab è privativa
and XIAA*

He led an Army of Myrmidones to Troy.

self: when therefore he could not be freed from going with the rest to the War, *Thetis* desired *Vulcan* to make him such defensive Armour as might not be pierced, to render him more secure in the midst of dangers.

The Haven of *Aulis* in *Beocia* over against the Island of *Euboea*, now named *Negrepont* was the Rendezvous of all the Army; but they were many years in preparing all things necessary for so great a design, for the Fleet was no less than twelve or thirteen hundred Ships. And at last there happened an unfortunate accident that put a stop to the Voyage. *Agamemnon* the General of the Army had kill'd by chance when he was in Hunting, a *Deu* belonging to *Diana*: This Goddess to revenge her self, caus'd a fearful Plague to spread in the Army and destroy great multitudes of Souldiers: The *Oracles* inform'd them, that there was no other way to stop the increasing Evil, and to appease the Wrath of this Goddess, but to spill upon the *Altar* the blood of *Agamemnon*. *Ulysses* understanding the meaning of this Language, employ'd his cunning to cause the Daughter of this unfortunate Prince by name *Iphigenia* to come into the Camp. We may easily imagine in what affliction he was in, to see his own Child whom he tenderly loved with an extreame affection to be led to the slaughter: when the Throat of this Princess was ready to be cut, *Diana* had pity of her, and of her Fathers grief, and therefore she put in her place a she

Goat

Goat to serve for a Victim and transported this young Lady into her Temple at *Tauris* in *Scythia*, recommending her to the keeping of her great Priest *Thoas*, and appointing her to wait upon her *Altars*. After this, all things succeeded well, and the Voyage proved happy untill they arriv'd at *Troy*, only *Telephus* King of *Misus* endeavour'd to hinder their passage, but he was soon put to flight being desperately wounded with the Lance of *Achilles*. The *Oracle* inform'd him, that the only means to appease his grief and the only remedy to his Wounds was to be sought from the Lance that had made them. Therefore he laboured to ingratiate himself with *Achilles*, who having been instructed by the great Physician *Chiron* knew how to cure him, he sent unto him a Remedy, in which, there was some of the rust of the Spere which had wounded him.

Herodotus informs us, that this expedition against *Troy* did proceed from an old grudge that the Grecians had against the Asiatick People which did encourage them to offer affronts to one another. This was the true cause of the Voyage of *Hercules* and of his fellow Worthies against *Laomedon*: In revenge, *Paris* stole away the Pearl of beauty from the Grecians. They in requital did besiege and sack *Troy*: *Darius* and *Xerxes* the two Emperours of Asia made an invade into *Greece* to revenge the injuries received from the Inhabitants of his Kingdoms:

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ms. 19

*Mensuras &
pondera inve-
nit Phidion Ar-
givus, aut Pala-
medes, ut Ma-
Jeuic Gellius.
Plin. Lib. 7.
Chap. 36.*

many excellent Commanders and stout Souldiers were met together in this Army of Greece. Palamedes was famous for his inventions; He was an expert Engineer, a Learned Mathematician, a witty Astrologer, and a wise Counselor: Philostrates ascribes to him the invention of money, of Sun-dials, of weights, and measures, and of many other useful things; he was the Son of Nauplius Prince of Euboea, mightily envied by Ulysses, for whilst he lived, the latter had little respect shew'd unto him, by his calumnies he rendred him odious to Agamemnon, and then in the absence of Achilles he caus'd him to be stoned to death, and to be proclaimed, that none should offer to bury him: Achilles and Ajax, notwithstanding this prohibition, put him in the ground, and for his sake, would not assist the Græcians for a while.

He is called by Homer, πολυμήχανος πο-λύτροπος to signify his cunning, and δει-ος ὀδυσεύς of sanguine cre-tur Sisyphio. Ulysses was the Son of Anticlia, the Daughter of Antholycus, when she was going to Prince Læertes to whom she had been promised in Marriage, the famous Robber Sisyphus ravish'd her and begot Ulysses, as Ajax saith in the Metamorphosis of Ovid. l. 13. He was not willing to accompany the Greeks in this expedition, because the Oracles had foretold unto him the dangers that he was to run, and the difficulty of a return: Therefore he did prefer the company of his sweet Penelope to the glory of a famous Victory for which he was to pay so dear. Achilles also fore-seeing that he should end his dayes before Troy, hid himself in the Court of King Lycomedes, in the Island of Scyro; But the latter was discovered

discovered by Ulysses as he had been by Palamedes: Now the reason which did oblige the Græcians to get Achilles with them, is because the Oracle had declared, that it was impossible for them to overcome unless they had in their Army one of the race of Æacides, the Arrows and Bowes of Hercules, and unless they did get into their possession the Horses of Rhesus before they did drink of the River Scamander.

The Trojans had likewise three conditions propos'd unto them, upon which did depend the preservation of their City from ruine: The first was the keeping of the Palladium, or the Image of Pallas. The next was, the life of Troilus the Son of Priam. The last was, whiles the Sepulcher of Laomedon did remain untoucht upon the Gate Scæa. Troilus was kill'd by Achilles, the Palladium was stolen by Ulysses, and the Army of Rhesus defeated by Palamedes, and Ulysses; so that the Destinies had appointed the taking of Troy.

C H A P. XVI.

Of the Siege of the City of Troy.

WHen the Greeks were set down before this strong Place, they found, a greater resistance than they had imagined. King Priam had furnished himself with all things necessary for a long Siege, and Memnon one of their best Commanders of his time, had brought unto him valiant companies

* *Justin. Lib. 2.* of Souldiers from the King of *Affyriz*. * And *Penthesilea* Queen of the *Amazons* was already arrived with a powerful assistance: Besides *Rhesus* King of *Thraciz*, and *Sarpeda* the Son of *Jupiter* King of *Lyciz*, were in their March with a design to joyn with him against the *Greeks*. Also the men of *Troy* did repose a great deal of trust in their *Palladium*, which was the Statue of *Minerva* fallen from Heaven; and upon which all their fatallity, and the event of this War did depend; for the *Oracles* had Proclaimed, that they should never be overcome by their Enemies which could keep it amongst them. The *Palladium* since been said to the *Romans* concerning their *Ancile*, a little *Buckler* which fell down from Heaven in the time of *Numa Pompilius*. But the greatest part of the Gods were their enemies, as *Hyperus* informs us; for when they were all met together before *Jupiter* to consult about this business they could never agree, their Disputes were so hot, that there was at first cause to imagine, that they would end in a personal fight. *Apollo* did oppose *Neptunus*, *Minerva* was against *Mars*, *Diana* against *Juno*, *Mercurius* fell out with *Latoa*, and the God *Scamander* called otherwise *Xanthus* was against *Vul-*

Scamander is named *θεός Ζαῦξανδρος*.

The young Damsels were wont to wash in this River before Marriage, saying unto it *λαβέ με Ζαῦξανδρε τὴν παρθενίαν*.

Now this *Scamander* seeing *Achilles* destroying the Country round about *Troy* and the current of his River tropt with the heaps of dead Corps's, he in his rage joyned him-

self

self to his next Neighbour *Simois*, with an intent to drownd *Achilles*: They both met so opportunely, that they had already surrounded him with their waters; and he had infallibly perisht there, had not *Juno* dispatched away *Vulcan* in haste to his assistance. This god cast himself in a rage, with violent flames in his hand upon the poor *Scamander*, and consumed most part of his waters.

Homer Il. 21.

Lucian.

This memorable Siegelasted many years, so that it proved fatal to both parties. Several of the great Commanders lost their lives, but some of them did deserve a renown which hath perpetuated their names and memories to all Ages.

Next to *Agamemnon*, and *Menelaus*, * *Achilles* was one of the most remarkable for his valour, and his other excellent qualities. *Patroclus* his Favourite was a noted Captain, as also *Idomeneus* the Son of *Dencalion*, *Ajax* the Son of *Telamon*, and *Ajax* the Son of *Oileus* King of *Loeres*, who was very swift in running, and excellent in handling bow and arrows and the lance. *Schelenus* the Son of *Capaneus* was noted for his courage, as also his intimate friend *Diomedes* King of *Aetolia*, and Son of *Tydeus* mentioned before,

* ἄλλ' ὅτε δὴ τὸ τέτατον ἐπείσσειτο δαίμονι ἴσθ' *Homer.*

Diomedes wounded *Venus*, she in revenge made his wife a

whore, so that

he would not return home, but settled in *Italy*, where he built a City now called *Benevento*, after his death his people were metamorphisied into strange birds, named *Cetavales*, they fly away from a wicked man, but cherish the good especially the *Greeks*, see *Plin lib. 2. c. 44.*

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he was not like that cruel *Diomedes* the King of *Thracia*, who was slain by *Hercules*, for he was both gracious and valiant, he did march to the fight as quick as the thunder bursts out of a cloud, or as a Torrent that tumbles down a steep Mountain, as *Homer* informs us; none but *Achilles* and *Ajax* the Son of *Telamon* did go before him in the reputation of a great Commander; for *Ulysses*, he did excel more in cunning than in courage; he did invent all manner of Stratagems of war against the enemies.

* He is called, *Τεισελων* and *ἡδυστης* Sweet mouth'd He was the Son of *Nelus* King of *Pylus* *Hercules* restored unto him his Kingdom, because of his justice *Hygin. ch. 10.* & *Pausan.*

Καλχας θεσοειδης διωνοπολων δχ αμς & *Homer.*

* *Nestor* was three hundred years old, he was nevertheless very useful by his wise counsels and by his eloquence, for he did insinuate himself into the minds of his auditors so pleasantly, as if honey had drop'd from his mouth with his words. *Agamemnon* had such an high esteem of him, that he did often say; That if there were but ten such as *Nestor* in his Army, the City of *Troy* could not have made so long a resistance. They wanted no kind of Persons in this Siege, for the carrying on of their design. They had *Calchus* and *Enripilus* two experienced Soothsayers, who did inform them of the time to come, that they might make provision accordingly. They had also a learned Physician by name *Micaon*, the Son of *Esculapius*, who did heal all sorts of diseases, and *Epeus* a witty Engineer, who invented several Engines of war; particularly, that which was called the great Ram, or the Horse with which the enemies did

did anciently batter down the walls of a besieged City. There was also an ill shap'd Fellow amongst them named *Thersites*, whose mind was as full of evil qualities, as his body was deformed with ill-favoured features. He was the greatest Coward in the Army, yet had the confidence to oppose all the ablest and stoutest Commanders. *Achilles* was one day so enraged against him, that he knock'd him down and kill'd him with a blow of his fist.

The first of the Grecians army, who landed, when they were arrived in the Province of *Troas* was *Prothesilaus*. *Hector* cast him dead to the Ground with a blow of his lance. His wife *Laodimia* requested this favour from the gods to comfort her in her violent affliction, onely to see again the Shadow of her deceased husband, which was granted, but when she offer'd to embrace it, she fell down dead.

There were many slain and much blood spilt in the frequent sallies of the besieged. *Troilus* one of the Sons of *Priam* ventured out against *Achilles*, though he were very young, but he was unhappily killed by him; his death did mightily afflict the Trojans, because the Oracle had promised, that the City should never be taken whilst he did live. His elder Brother *Hector* reveng'd his death by the cruel slaughter of a multitude of Greeks with which he did encounter. So that the besieged did often say that he alone was

He is killed *Πρόδας έχυς* because he was swift in running

This *Ajax* was the Prince of *Salamis* called *Πηλεΐδης* ἔρη *Ἀχαιῶν*, the Bulwark of the Greeks, because he was big and high and rendred invulnerable by the prayers of *Hercules* who put upon him his Lyons skin and desired *Jupiter* that he might not be subject to wounds only under his Arms see *Pindar* in *Od.* *Isthm.*

Ajax and many Worthies were buried. Afterwards there happened a very hot dispute between *Ulysses* and *Ajax* the Son of *Telamon*, about the Armes and Weapons of *Achilles*. *Ajax* did pretend that they did belong to him; not only for his Deserts and for his Valor, but also because he was near allied in blood to *Achilles*. Nevertheless, *Ulysses* knew so well how to perswade his Judges who were the Commanders of the Græcians Army by his extraordinary Eloquence, that they gave them to him; which put *Ajax* in such a fury that he became mad. In this condition he ran into an Herd of Swine, and fancying these beasts to be *Agamemnon*, *Menelaus* and the rest of his Judges: he endeavoured to destroy them.

But when he came to understand his gross mistake, he killed himself with the Sword that *Hector* had given him, verifying the Greek Proverb ἐχθρῶν δῶρα ἄδωρα. The Gifts of Enemies are unhappy. *Hector* had been also tyed & drag'd upon the Buckler that this *Ajax* had exchanged with him for his Sword.

When *Achilles* was dead, the Beseiged began to take courage and to express their joy, but it lasted not long: for *Pyrhus* the Son of *Achilles* being arrived from Greece, succeeded his Father in all his offices, and he had no less success in the encounters although he was yet very young

young? He revenged his Death upon the Trojans in many Battels, in one of them he killed the Traitor *Paris*. Others say that it was *Philoctetes* who wounded him mortally with one of the poisoned Arrows of *Hercules*.

At last the besieged were so unhappy as to see their *Palladium*, upon which the safety of their City did depend, stolen and carried away privately, by *Ulysses* and *Diomedes*. Which caused King *Priam* to capitulate with the Greeks, so that he came to an agreement, but he had no mind to restore *Helena* who had been married to *Deiphobus* another of his Children, after the death of *Paris*.

Aeneas and *Antenor* were commissioned to treat with the Enemy. They concluded a Peace for a certain sum of money, and for a certain quantity of Provisions which the Trojans were to furnish the Greeks for their return home.

The City of Troy being first built by *Dardanus* and called from him *Dardanida*, was afterwards enlarged by *Ilus* his successor and named *Ilion*, or *Ilium*. This Prince made his prayer to the gods, that they would vouchsafe unto him some signe by which he might understand whether or no they did approve of his building this City; Immediately at his word there fell down from above, the *Palladium*, which was an Image of three Cubits long, holding

Dardanus Ill.
ace primus pa-
ter urbis &
Authr. *Virgil.*

he was not like that cruel *Diomedes* the King of *Thracia*, who was slain by *Hercules*, for he was both gracious and valiant, he did march to the fight as quick as the thunder bursts out of a cloud, or as a Torrent that tumbles down a steep Mountain, as *Homer* informs us; none but *Achilles* and *Ajax* the Son of *Telamon* did go before him in the reputation of a great Commander; for *Ulysses*, he did excel more in cunning than in courage; he did invent all manner of Stratagems of war against the enemies.

* He is called, *Tetis* and *Neleus* Sweet mouth'd He was the Son of *Neleus* King of *Pylos* *Hercules* restored unto him his Kingdom, because of his justice *Hygin. lib. 10.* *Pausan.*

Καλχας θε- σοειδης διωνο- πολων δχ α- ρις *Homer.*

* *Nestor* was three hundred years old, he was nevertheless very useful by his wise counsels and by his eloquence, for he did insinuate himself into the minds of his auditors so pleasantly, as if honey had dropped from his mouth with his words. *Agamemnon* had such an high esteem of him, that he did often say, That if there were but ten such as *Nestor* in his Army, the City of *Troy* could not have made so long a resistance. They wanted no kind of Persons in this Siege, for the carrying on of their design. They had *Calchus* and *Enripilus* two experienced Soothsayers, who did inform them of the time to come, that they might make provision accordingly. They had also a learned Physician by name *Macaon*, the Son of *Esculapius*, who did heal all sorts of diseases, and *Epeus* a witty Engineer, who invented several Engines of war, particularly, that which was called the great Ram, or the Horse with which the enemies

did

did anciently batter down the walls of a besieged City. There was also an ill shap'd Fellow amongst them named *Thersites*, whose mind was as full of evil qualities, as his body was deformed with ill-favoured features. He was the greatest Coward in the Army, yet had the confidence to oppose all the ablest and stoutest Commanders. *Achilles* was one day so enraged against him, that he knock'd him down and kill'd him with a blow of his fist.

The first of the Grecians army, who landed, when they were arrived in the Province of *Troas* was *Prothelaus*. *Hector* cast him dead to the Ground with a blow of his lance. His wife *Laodimia* requested this favour from the gods to comfort her in her violent affliction, onely to see again the Shadow of her deceased husband, which was granted, but when she offer'd to embrace it, she fell down dead.

He is stiled *Πρόδης* because he was swift in running.

There were many slain and much blood spilt in the frequent sallies of the besieged. *Troilus* one of the Sons of *Priam* ventured out against *Achilles*, though he were very young, but he was unhappily killed by him his death did mightily afflict the Trojans, because the Oracle had promised, that the City should never be taken whilst he did live. His elder Brother *Hector* reveng'd his death by the cruel slaughter of a multitude of Greeks with which he did encounter. So that the besieged did often say that he alone was

This *Apollo* is named by *Homer* *φῶξ* because he did put his enemies to flight and *λύκη* from *λῦν* light; because he brings light into the world or from *λύκος* a *Wolfe*, because he was adored in the image of a *Wolfe* in *Agypt*. *Καται Πα- Τροκλ*. *Ἀλῆς τὰ γη τεύχε ἐκλ κορυφαίον*. *Ἐκλως Hom.* *Ἐκλως φλογέ* *ἱκελ* *ἄλλω* *Simulq; dies Hectoris idem patriæq; fuit.* *Homer* calls him *ἐπίσκο- λ*, & *χείρ- τρώων*, and *ἄδωρ*.

was able to destroy the Enemies Army. In the mean while the love of women did more prejudice to the Grecians of the weapons of the Trojans, for when *Agamemnon* did entertain the daughter of a Priest of *Apollo*, he drew a grievous plague into the Army, which did destroy many until *Achilles* caused her to be sent home to her Parents to appease the displeasure of this god by the advice of the Soothsayer *Calchas*. This action did mightily vex *Agamemnon*, who to revenge himself upon *Achilles* took from him a certain *Briseis* otherwise named *Hyppodamia*, the Daughter of *Chryses*, for this cause *Achilles* refused to go out to fight or to assist his companions.

But when it happened that *Patroclus* had taken upon him, the armes of *Achilles* to encounter *Hector*, and having not his strength and excellent qualities, *Hector* run him through with a lance, and cast him dead to the ground. *Achilles* being very much afflicted, for the misfortune of his intimate friend, therefore to revenge it he returned again to the Camp with other arms, which *Vulcan* had newly made for him. At the first opportunity he went out to meet *Hector*, kill'd him, and having tyed his body to his Chariot, he dragg'd it three times round about the City, and about the Tomb of *Patroclus*, and afterward sold it to his Father *Priam* that he might bury it according to the custom.

This

This death of *Hector* did terrefie the besieged, but they were much more afrighted, when they saw *Penthesilea* the Queen of the *Amazons* killed also by *Achilles*, and all her Companions either cut in pieces or drowned by *Diomedes* in the water of *Scamander*.

Memnon thought to have repaired these losses by the slaughter of the enemies. The Trojans did look upon him, as their greatest Bulwark, but he was very dangerously wounded by *Ajax* the Son of *Telamon*, and afterwards he was kill'd by *Achilles* in a single fight. We have already taken notice in the tenth chapter of the first Book, how his mother *Aurora* was afflicted for him, and how he was metamorphis'd into a Bird.

When Queen *Hecuba* saw *Memnon* dead and the stoutest of her Children killed by *Achilles*, she sought how she might revenge herself upon him. *Paris* promis'd to give her satisfaction, for that purpose he dealt treacherously with *Achilles*, and perceiving that he was in love with *Polyxena* his Sister, he gave him some hopes of marrying her; Therefore he appointed him a meeting in the Temple of *Apollo* to discourse about this business, but when *Achilles* was most secure *Paris* with an arrow wounded that mortal part of his feet, which had not been dipt in the River *Styx*.

This death did mightily trouble the Grecians, who raised for him a Tomb upon the Promontary of *Sigeum*, where also *Ajax*

This *Ajax* was the Prince of *Salamis* called *Πηλεΐδης ἔκ τῃ Ἀχαιῶν*, the Bulwark of the Greeks, because he was big and high and rendred invulnerable by the prayers of *Hercules* who put upon him his Lyons skin and desired *Jupiter* that he might not be subject to wounds only under his Arms see *Pin-dar* in *Od.* *Ishm.*

Ajax and many Worthies were buried. Afterwards there happened a very hot dispute between *Ulysses* and *Ajax* the Son of *Telamon*, about the Armes and Weapons of *Achilles*. *Ajax* did pretend that they did belong to him; not only for his Deserts and for his Valor, but also because he was near allied in blood to *Achilles*. Nevertheless, *Ulysses* knew so well how to perswade his Judges who were the Commanders of the Græcians Army by his extraordinary Eloquence, that they gave them to him; which put *Ajax* in such a fury that he became mad. In this condition he ran into an Herd of Swine, and fancying these beasts to be *Agamemnon*, *Menelaus* and the rest of his Judges: he endeavoured to destroy them.

But when he came to understand his gross mistake, he killed himself with the Sword that *Hector* had given him, verifying the Greek Proverb *ἐχθρῶν δῶρα ἄδωρα*. The Gifts of Enemies are unhappy. *Hector* had been also tyed & drag'd upon the Buckler that this *Ajax* had exchanged with him for his Sword.

When *Achilles* was dead, the Besieged began to take courage and to express their joy, but it lasted not long: for *Pyrrhus* the Son of *Achilles* being arrived from Greece, succeeded his Father in all his offices, and he had no less success in the encounters although he was yet very young

young? He revenged his Death upon the Trojans in many Battels, in one of them he killed the Traitor *Paris*. Others say that it was *Philaetetes* who wounded him mortally with one of the poisoned Arrowes of *Hercules*.

At last the besieged were so unhappy as to see their *Palladium*, upon which the safety of their Citty did depend, stolen and carried away privately, by *Ulysses* and *Diomedes*. Which caused King *Priam* to capitulate with the Greeks, so that he came to an agreement, but he had no mind to restore *Helena* who had been married to *Deiphobus* another of his Children, after the death of *Paris*.

Aeneas and *Antenor* were commissioned to treat with the Enemy. They concluded a Peace for a certain sum of money, and for a certain quantity of Provisions which the Trojans were to furnish the Greeks for their return home.

The City of Troy being first built by *Dardanus* and called from him *Dardanida*, was afterwards enlarged by *Ilus* his successor and named *Ilion*, or *Ilium*. This Prince made his prayer to the gods, that they would vouchsafe unto him some signe by which he might understand whether or no they did approve of his building this City; Immediately at his word there fell down from above, the *Palladium*, which was an Image of three Cubits long, holding

Dardanus III.
ace primus pa-
ter urbis &
Authór. *Virgil*.

Κτίσσε δὲ
Δαρδανίδην,
ἐπεὶ ἔπω' Ἰλι-
ος ἰγὴ ἐν πε-
δίῳ πεπόλισο
πόλις μὲν ὦ-
πων ἀνθρώ-
πων, ἀλλ'
ἔθ' ὑπὸ γαίης
ὤκεον, &c.
Homer II. 20.

He was the son
of the River
Strygmon and of
the muse Eu-
terpe or of Eio-
neus as Homer
saith.

Philostrat in
Protesilaio
*He was cal-
led Ippus by
the Ægypti-
ans.
Pausan where
he was killed
the Poets do
say that a
Fountain
sprung up
which yeilded
drops of
blood every
year on the
day of his
death Nat.
Com.

holding in one hand a Lance, and in the o-
ther a spindle with a distaff. The Statue did
no sooner touch the Earth, but it began to
march in the presence of the King: The Oracle
afterwards did inform him, that Troy should
never be taken nor destroyed whil's that remain-
ed safe. Ulysses and Diomedes stole secretly into
the Citadel of Troy through a gutter, and car-
ried away the Palladium, afterwards Æneas
transported it into Italy, where it was com-
mitted to the keeping of the Vestal Virgins.

Priam was assisted by many powerful neigh-
bors, Rhæsus came with a great Army to raise
the Siege, but Diomedes and Ulysses were
dispatched to meet him, in the way they
put to flight his men, and killed him, but
after his death he was revered as a Hero in
his Country, and Altars were erected to him,
unto which the Poets do say that the Wilde
Beasts of their own accord did come to be sa-
crificed. He was in his life mightily addicted
to the sport of hunting, for that reason they
did offer unto him after his Death, Wilde
Beasts.

*Memnon was one of the chief Officers,
and Generals of Theutamus King of Persia,
who sent his succors to assist Priam his Vassal
against the Greeks. He gave order to Memnon
Viceroy of Ethiopia, to march thither with ten
thousand Ethiopians and other Souldiers: but
he was slain by Achylles for killing Antilo-
chus the son of Nestor.

Sarpedon the Son of Jupiter and of Hippo-
damia

damia the Daughter of Bellerophon, or as some
say of Jupiter and of Europa, was at the Siege of
Troy, with his Kinsman Glaucus the Son of
Hyppolochus the Son also of Bellerophon, he
was killed by Patroclus.

It is needless to mention all the Commanders 'Αντιλοχ' &
of both parties. Homer gives a sufficient ac- τις σείο νεώ-
count of them and of their habitations. Anti- ιερος ἄλλος
lochus deserves to be reckoned amongst the most αχαιών,
famous and generous Worthies, for his love to Hom. 15. II.
his Father and for his resolution. He was the
youngest of all the Greeks, a great Favorite of Pindar.
Achilles, when his Father was ready to be Ovid saith o-
kill'd by Memnon, Antilochus stept in be- therwise in
tween them, and received in his breast the mor- Penelop ad U-
tal blow, that was intended against the Old man. lyss. Give quit
Antilochum
Achilles revenged his death at the request of narrabat ab
Nestor. Hectore vi-
cium, &c.

We must not forget to say something in re of Creta or
Idoneus the Grandchild of Minos and of Deu- Candia was
calion his Successor in the Kingdome of Can- call'd ἐκατόμ-
dix: He brought a stout Army of Candians to πόλις because
Troy, and did many brave actions worthy of a there was in
Stout Commander. When Troy was taken he it an hundred
was appointed to separate the spoils and allot Cities: now
unto every one his portion. His Kingdom was there is but
full of excellent Archers trained up in this three, Candia,
exercise from their infancy, for the mothers Canea or Ci-
did seldom give any victuals to their chil- don from
dred every day, until they had fixt an arrow in whence are
the Mala Ci-
donia, quinces,
the third is

Rethymo Gnosus was the Metropolis in the time of Mino, scituate
upon Mount Ida now called Philoiri.

a mark, as big as a shilling, at a considerable distance. The Inhabitants of the Islands Baleares, now Majorca and Minorca, were excellent slingers, their children were wont also to deserve their break-fast by hitting the mark with a stone out of a sling.

CHAP. XVII.

Of the taking and of the ruine of the City of Troy.

THE Peace which the Greeks had concluded with the Trojans, was but a Cheat to surprise them with less difficulty. When they raised the Siege they pretended to leave behind them a Present for *Minerva*, to appease her wrath, as if they had displeased her by stealing away and profaning the *Palladium*: for that purpose they caused a wooden Horse of a prodigious bigness to be made. In the belly of it, they place a great many of the stoutest, and of the ablest Soldiers of the Army, as *Virgil* saith, and left it before the Walls of the City, when they rise to be gone, but they retreated only as far as the Island of *Tenedos*, staying there to see the successe of their enterprise.

The besieged did immediately go out of their City, where they had been shut up so long (they visit all the quarters of the Greeks Army. They admire this Great Horse

of

of Wood. At last they deliberate to know whether they should carry it into their City. Some are of that mind, others are jealous of it; amongst the rest *Laocoon* cast his lance at it, for which deed the gods did seem to punish him, for they sent two fearful Serpents, to kill him and his two children, which afterwards went to the Statue of *Pallas*; and there they rested. This accident caused them all to resolve to drag and carry this wooden engine into the City.

They were far more eager when they heard the Relation and Discourse of a certain *Sinon*, a fellow taught for this purpose by *Ulysses*, and taken as a spy; He did tell them, that when the Fleet was ready to set sail towards *Greece*. The gods had demanded a Grecian to be sacrificed to them; that the voyage might be prosperous, and that *Ulysses* his mortal enemy having caused the lot to fall upon him, he was forced to run away and hide himself. Thus persisting in his dissimulation, he did tell them that the design of the Greeks was to reconcile themselves to the goddess *Pallas*, therefore they had dedicated unto her this Horse, which they had caused to be made so big, that it might not enter within the walls of the City, and that the Trojans might not make use of it to their advantage, and to the prejudice of the Greeks.

This Discourse removed out of their minds

Q

minds all jealousy and suspicion, and caused them to resolve to break down a part of the Wall to carry in this great Horse. Every one employed himself in this work with all their power, and then they departed to drink, to dance, and to make merry, until the evening, and until they were all overcome with a deep sleep.

When *Sinon* saw all things in this posture he opened the belly of the Horse to let out the Souldiers, who had been there shut in and then he lighted a fire to give notice to the Army which did hasten back again without noise. The Greeks entered by the breach that had been lately made in the wall and soon dispersed themselves into every part of the City to burn and plunder it.

Pyrrhus went directly to the Kings Palace to revenge his Fathers death, he did there massacre *Priamus* and one of his Sons *Polites* before the altar of *Jupiter*, and then he caused the throat of *Polyxena* to be cut as a sacrifice to the soul of his Father, who had loved her. He spared the life of *Andromache* the wife of *Hector*, and carried her into Greece, where he had by her a Son named *Molossus*, who since hath been King of part of *Epirus*, unto which he left his name.

Cassandra was ravish'd by *Ajax* of *Locres* although she did embrace the Statue of *Pallas* to save her self; but *Agamemnon* kept her alive and in his service because of her rare qualitics.

Mene-

Menelaus received *Helena* again as his Wife after that he had stob'd * *Deiphobus* who * He was had married her. *Hecuba* fell to the lot of *Ulysses*, and *Helenus* a Son of *Priam*, who was a Prophet, was preserved by *Pyrrhus* from whom he received many other civilities, because he had hindred him from embarking himself in a Ship, whereof he had foretold the Shipwrack.

Some did also endeavour to save the life of little *Astyamax* the Son of *Hector*. His mother *Andromache* had won the consent of all the Commanders of the Army by her tears and application only *Ulysses* excepted, who prevailed so much upon them, that he was condemned to die, and to be cast headlong from the top of a Tower, for fear, as he said, that he should undertake one day to revenge the death of his Father. This was not the true reason, that perswaded him to this cruelty, but onely a blind passion had oblig'd him to it; for if that reason had been the cause, why did they not put to death *Helenus* the Son of *Priam*, who was able to do as much mischief, and yet he was preserved alive.

All these miseries with the burning of the City of *Troy* happened after ten years siege, about three hundred years after that it had been built by *Dardanus*. This Story is very true, although it be mingled with Fables, and that *Dictis* and *Dares* two Historians of that time have made no mention of the Souldiers, who were shut into this great wooden

trayed to *Menelaus* by *Helena*, his nose & ears were cut off, and afterwards he was sacrificed by the Greeks. See *Virg. 6. Aeneid.* *Helena crater* A Merry Cup. from her tears sprung up the herb *Helenium* or *Helicampane*

Πειραιεύς
Ελεῖν ὁ δὲ
πολλὰ ἔκ
αὐτῆς.

Dictis was of *Crete* and *Dares* a *Phrygian*.

Horse; that had been left by the Greeks before the City of *Troy*.

Nothing remains to this Relation but only the knowledge of the adventures of some of the Commanders of the Greeks and Trojans in their Voyages after the destruction of the City, for the understanding of the Poets.

We have already taken notice how *Ajax* of *Loeres*, had ravish'd *Cassandra* in the presence of the Statue of *Pallas*, unto which she had fled for protection. This goddess punish'd him for so great an insolency, when he was at Sea, in his return homewards, for she having obtained from *Jupiter*, the favour of disposing of his tempests and thunderbolts but once, she employed them in rendring the Sea tempestuous, and in burning the Ships of *Ajax* to drown him. Nevertheless he saved himself by swimming to the next Rocks, upon which he climbed and in a rage against the gods he did declare that he would free himself from this danger only by his strength maugre all the gods which words when *Neptunus* had heard he broke off the top of the Rock, on which he stood with his trident, and tumbled it into the Sea, so that he was there drowned, but *Thetys* being moved with compassion for him

Thetys being moved with compassion for him in love with the prisoner of *Ajax*, *Cassandra*, and took her away by force, therefore he fled away in a little boat, and was drowned in a tempestuous Sea.

Λοκίων δ' ἡγεμονεύει
Οἰλήθ'.

ταχὺς Αἴας.
He did entertain Serpents, who did feed at his table. In the hot countries, as in *Italy* and *Barbary* Snakes do commonly run about the houses, eat the crumbs of bread and hunt after Cats, as our Cats.

The *Moors* have no other Cats to devour their Mice. The truth is that *Agamemnon* fell

she took him and buried him upon the Sea shore with her own hands.

Nauplius also was very much displeased at the Commanders of the Army, because they had unjustly condemned his Son *Palamedes* to death by the persuasions of *Ulysses*, therefore he caused many fires to be kindled on the top of *Caphereus* in the Island of *Eneboa* over against *Hellspont*, that the Fleet might bend their course that way, and run against the Rocks of the Sea-shore, but his design did not succeed according to his expectation, for *Ulysses* and *Diomedes* sailed another way.

When *Idomeneus* one of the valiantest Commanders of the Army was read to be shipwrackt, he engaged himself by a vow to *Neptunus* to sacrifice unto him, the first thing that he should meet with, when he should enter into the borders of his Country, if he would deliver him from the present danger. He was so unhappy, as to see his own Son first, and when he went about to sacrifice him according to his promise, he was opposed by the people of his country, who would not suffer so great an inhumanity committed amongst them. Some say that he did according to his wicked vow, offer his Son to *Neptunus*, and that for this inhumanity, he was banisht by his Subjects into *Italy*.

Nauplius the Son of *Neptunus* and *Amy-mone* the Daughters of *Danaus* King of *Argos*, endeavoured to revenge himself upon the Greeks by persuading their wives at home to make them cuckolds in their absence, and when the Army returned he caused many ships to run a ground upon his Island killing all that came into his power.

There were several other famous men in the Siege of *Troy* not mentioned in this place, *Polyda*.

Hom. II. 18.

lydamas and Euphorbus the children of Panthus a Trojan, were great Commanders, valiant in fight, and wise in Counsels. Pythagoras in Ovid. saith that his Soul had been formerly that of Euphorbus, who had been killed by Menelaus.

Ovid. meta-
mor. l. 13.

Morte carent animæ, semperque priore relicta.

Sede, novis domibus vivunt, habitantque receptæ & postea.

Ipse ego nam memini Trojani tempore belli
Panthoides Euphorbus eram, cui pectori quondam

Hæsit in adverso gravis Hasta minoris Atride.

It is not possible to describe perfectly the miseries and dreadful image of a City surprised by an Enemy. Virgil represents the burning of Troy in verse. but Nero caused it to appear more lively in the burning of Rome, which he kindled for this purpose.

The poor Inhabitants of this unhappy City had no good Quarter granted them. When Priamus their Prince with his Sons were cruelly murdered without any respect to their qualities and age, and in the holiest places. Hecuba outlived all these calamities of her people, and was transported into Greece, where Ulysses, whose life she had spared, caused her to be stoned to death, but her Ghost haunted and disturb'd him for this great ingratitude. The Poets say, that she was metamorphis'd into a Bitch, that

Some relate the Story of Hecuba otherwise
circa ruinas
linda latura
suas Troja
perferes Hecuba
Seneca.

barks continually, because in her life she never ceast from howling and cursing the Greeks, who had butchered all her Relations. Some say, that she was drowned in the Sea, not far from See Auson in Oeubœa, therefore it was called Cynæum, because she was said to be transformed into a taphes. *above a Barking Dog.*

Helena returned with her Husband to Sparta, where she lived until he died. She being afterwards banisht by the Sons of Menelaus, *Var. Hist. cap. 13.* fled to Rhodes to Queen Polixena her old acquaintance, who suffered her to be hang'd on a Tree for her infamous and wicked life.

CHAP. XVIII.

Of the Adventures of Agamemnon and of Orestes his Son, after the Siege of Troy.

When Agamemnon was returned from the Wars, with the Crowns and Laurels of his Victories, he found more dangerous enemies at home, than abroad: For his Wife Clytemnestra, who had shamefully dishonoured herself by incest with Agisthus in the absence of her husband, help'd to ensnare and murder him as we have seen in the twelfth Chapter of this books.

Cassandra who came with Agamemnon from Troy forewarned him of the danger, and during the Voyage did continually advertise him of

the misfortune that waited for him at home, But this Prophetess, who had received from *Apollo* the gift of prophesying the things to come was never credited, because she had offended this god by her unfaithful dealing, therefore (he punish'd her with this disgrace, that no body should believe what she said, but rather the contrary.

Orestes did mightily concern himself for the massacre of his Father, therefore in revenge of this inhumanity, he put *Agisthus* and his mother *Clytemnestra* the Actors of it, to death, and although he did seem to have just cause to proceed in this manner, the *Furies*, that is the remorse of Conscience, did continually torment him, and disturb his thoughts, representing unto him the foulness of a Sons crime, who stob'd his own Mother.

He could no longer endure this torment of his mind, when he went to consult the Oracle, who inform'd him, that the only remedy to his troubled Conscience was to undertake a Voyage as far as *Scythia Taurica* to the Temple of *Diana*, and to steal from thence the Statue of the goddess, and to bring it into Greece.

According to this advice, he went with his Dear Friend, *Pylades*, the Son of King *Strophius*, who had alwayes lived with him, and run the same dangers, and espoused the same quarrels. *Pylades* continued his kindness to him in this occasion, and expressed

it

it, by venturing with him in this Voyage

The Law of the Countrey did condemn all Strangers, who were found within the borders of the Province to be sacrificed upon the Altar of *Diana*, unto whom nothing but humane Victimes were offered. *Orestes* and *Pylades*, were taken and presented to *Thoas* the High Priest, who commanded there as a Sovereign Prince. He condemn'd but one of the two to death, which caus'd a hot dispute between *Orestes* and *Pylades*, for either of them was willing to lay down his life to save his friend's. The lot fell upon *Orestes*, therefore he was given to the keeping of *Iphigenia*, who was the She-Priest of *Diana*. But it happened that she quickly knew and acknowledged her brother. Afterwards they resolved both to run away and to free themselves from the eminent peril, by killing the inhumane Butcher *Thoas*, which they found an opportunity to accomplish, at the same time *Pylades* came to them, and all three together fled away with speed, with the Statue of *Diana*, which they hid in a bundle of Sticks, therefore she was afterwards named * *Diana fascelis*.

* She was called by the Greeks

λυγδίσκου, because she

was bound up in a bundle of willow branches, unto this *Diana* the Lacedaemonians did offer humane sacrifices, which custome *Lycurgus* altered, causing the Maids and youths to be whipt onely until the blood did come, which they sprinkled upon her Altar. *Plutarch*.

In

In this manner Orestes returned happily again into Greece having freed himself from the Furies that did disturb him, and he took upon him the Government of his fathers Kingdom, building many Cities, and particularly Orestia in Thracia, which is now named Adrianople.

When Agamemnon departed with his Army to Troy he left with his Wife Clytemnestra an excellent Poet and Musician to divert her amorous and melancholick thoughts, while this Poet remained in her service, Ægistus the Son of Thyestes mentioned in Chapter 12th. could never have any access unto her, nor power to entice her to his lust; therefore he kill'd first the Musician, and then he quickly prevail'd in his wicked design. He lived with her until Agamemnon was returned from Troy. Then his wife agreed with Ægistus to kill him. A Feast was prepared to receive him with more joy, but as he was stepping out of a bath she caused a shirt to be prepared for him that was sowed up at the Neck and Arms: When he was putting it on, she cut him over the pate with a great Hatchet, and kill'd Cassandra with the same, while Ægistus was destroying the other Guests, the Friends of Agamemnon, who had been invited to this bloody Banquet.

Some say that Clytemnestra was informed by a malicious Fellow Oeax, that her husband was bringing with him a Rival, therefore she consented to his death with Ægistus.

Electra

Pausan.

Hygin.

Electra her Daughter saved Orestes, and sent him to her Uncle Strophius, who was married to her Aunt Astrioche the Sister of Agamemnon in Beotia, where he lived until he found an opportunity of revenging his Fathers death, by killing the Murderers. Ægistus and his own Mother.

For that purpose he came with his intimate Friend Pylades in a disguise to Mycenae, where Clytemnestra dwelt feigning himself to be a Traveller come from Beotia with the certain news of the death of Orestes. Ægistus received them for that cause with much joy, because he was apprehensive of the courage and displeasure of Orestes. These disguised Travellers took their time, and kill'd both Ægistus and Clytemnestra, for which deed they were both apprehended, and sent to Prison, but the Inhabitants set them at liberty for Agamemnons sake. Orestes was afterwards tormented with Furies, for the unnatural massacre of his Mother: to deliver himself from them, he went to fetch Diana out of Scythia, where he killed the High-Priest Thoas, and after his return he caused his friend to take his dear Sister Electra to Wife, and he was married to Hermione the Daughter of Helena for whom he stob'd Pyrrhus, the Son of Achilles, who had taken her by force. He was afterwards a very happy Prince, and succeeded his Father in the Government of the Kingdom of Argos.

Now this Thoas mentioned in the last Chapter, minds me of a strange and pleasant Story mentioned

Apollo perswaded him to kill his Mother; *πείθει δ' Ὀρέστῳ μὴ λείπειν*, Eurip. in Orest.

Euripid. in Iphigen.

Tisamenus was the Son of Orestes.

See Hygin. chap.
25. Of the wo-
men of Lemnos
and Orph. in
his Argon.

mentioned by the Poets. The Women of the Island Lemnos in the Archipelagus did forbear their accustomed sacrifices to Venus, who was so highly incensed against them for this contempt and neglect, that she caused them to be loathsome to their Husbands, so that they divorced them, and were married to others of Greece, they who were thus slighted and put away, plotted the death and massacre of all the men of the Island, which they brought to pass, only Hypsipyle sent away her Father Thoas, who landed afterwards in Scythia, and became the High-Priest in the Temple of Diana. The Argonauts about that time in their Voyage to Colchos landed at Lemnos, where they were requested by the women during their stay to performe the Office of their murdered Husbands. They were as kind as the others desired, therefore from them did proceed a new Generation, which peopled the Island.

CHAP. XIX.

Of the Adventures of Ulysses, after the Siege of Troy.

WHen Ulysses had endured the inconveniencies of a long Siege of ten years, he had yet to suffer, and run the dangers of as long a Voyage, that could not be finished before the end of ten years more. As soon as he was come out into

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into the main, a furious Tempest drives him on the Thracian Shoar in the City of the Ciconians, where he lost Hecuba as some do say, for this Queen understood there how her Son in law Polymnestor the King of Thracia, unto whom she had sent her little Son Polydorus, with her richest jewels in the first beginning of the war, had cruelly put him to death, and buried him near the Sea, to enrich himself with the entrusted goods, therefore she resolved to visit him, before she proceeded further, and that she might draw him to her with less difficulty she thought it her best way to pretend ignorance of his perfidious dealing, and to send privately word to him, that she had something more very precious to commit to his keeping; but as soon as she saw him, she flew in his face, and put out his eyes. At last when she could no longer endure the miserable estate unto which she was reduced she murdered herself. Ovid saith, that she was stoned by the Thracians, because she had plucked out the eyes of their Prince: Afterwards she was metamorphosed into a Dog,

Ulysses was grieved for the losse and death of this Great Princess, whom he esteemed more than all that he had brought from Troy, but this was the least displeasure, that he was to receive, for first instead of sailing towards Ithaca, the violent winds forced him into Africa, where he arrived in the country of the Lophogoi, so named

from

We have related this death of Hecuba otherwise. according to the opinion of other Authors.

from a certain fruit called *Lotos*, which is so pleasant to the taste, and of such a strange vertue, that as soon as his men had tasted of it, they lost the desire of returning home to their friends, so that he was forced to oblige them by violence to repair to their Ships again.

He had no sooner set sail from thence but a sudden storm carried him into *Sicily*, where he fell into the hands of *Polyphemus*, the most noted of all the *Cyclops* mentioned in the Chapter of *Neptunus*. At his first arrival *Polyphemus* eat up six of his men, and promised to do him the kindness to reserve him for the last morsel; But he found a way to prevent the others cruelty, and his own mischief, by overcoming him first with wines, and then by putting out the eye that was fixed in his forehead. Afterwards he escaped and fled to the god *Æolus*, who received him with all civilities, and gave him as a present all the winds, the *Zephyrus* only excepted. They were there kept in great and large Tuns, that they might not fly out nor oppose him, in his return homewards.

But the men of *Ulysses* out of curiosity opened these Tuns to peep, and see what was within, by that means the winds escaped out, so that when he spread his sails, they tost him up and down, and forced him back again to the shore of the Islands of *Æolus*, who would not receive him again, nor grant unto him any other favour, therefore he was

con-

constrained by the violence of the weather to land upon the coast of the *Leſtrigones* near that place where now is situate the Haven of *Cajeta*. There was a kind of *Antropophages* a cruel people, who did inhabit there. Their Kings name was *Antiphates*, he ceased upon some of *Ulysses* his men, and devoured them, destroying all the Ships of the Fleet, only that excepted where *Ulysses* was aboard.

This cruelty caused him to sail away with all speed to a little Island, where *Circe*, the daughter of the *Sun*, and Queen of a King of the *Sarmates* did make her abode. Some do ascribe to this woman the invention of incantments and of poisons, which she did give to her Subjects, and others. She did not spare her own husband, that she might reign alone without controul. Therefore her Subjects sought to destroy her, and obliged her to fly for her life to a little Island near the Dukedom of *Tuscany* in *Italy*. When *Ulysses* was arrived, he sent up into the land some of his men, to discover what place it was, but this Magician gave them a drink, as it were out of kindness to refresh them, and transform'd them by it, into Hogs, and other sort of Creatures. Onely *Enrylochnus* of this Company, who had not tasted of her enchanted drink, escaped away to acquaint *Ulysses* with this strange metamorphosis. *Ulysses* was mightily astonished at the newes. Therefore he resolved to go in person, and seek out the

Witch

when he arrived in *Italy* one of his men was kil'd for ravishing a Maid: *Ulysses* being departed without paying unto him any funeral rights, his Spirit did mightily torment and vex the inhabitants so that to appease it they did erect a temple to him and expose every year, a Virgin of the Town, for the Spirit to destroy. *Euthymus* the Champion overcame it, and delivered a Virgin which he married. *Plin.* mentions him *lib.7.c.47.*

Witch. *Mercurius* furnished him with a certain herb, called *Moly*, with which the gods do use to preserve themselves from poison and witchcraft. Being thus provided he went unto her with his naked sword in his hand, and forced her to restore his men to their former shapes, which she did. Afterwards they contracted such strict amity together, that she bore unto him many children, of whom *Thelegonus* was the Eldest.

Whiles he stayed with *Circe* he went down into Hell, by her assistance, to consult the Oracles of the dead; where he met *Elpenor* one of his men, kill'd by a fall in a drunken fit, since his depart from *Circe*.

He saw also there the Souls of his Mother *Anticlea*, and of *Tiresias* the Sooth-sayer having sufficiently informed himself from them concerning his destinies, and of the things, that should happen unto him, he returned to *Circe* to take shipping again in pursuance of his Voyage.

We have taken notice in the former book in the 11 Chapter, how he stunn'd the charms of the *Syrens*, when he sail'd by the Island, where they made their abode by causing himself to be bound fast to the mast of the Ship, and all his men to have their ears stop't with wax, for fear that the pleasant harmony of the *Syrens* should prevail upon them. Afterwards they escap'd through the Gulphs of *Scylla* and *Charibdis*, and arriv'd at *Sicily*. Where they met with *Phaetusa* the Daughter

of

of the *Sun*, who was there watching over the consecrated Cattel of her Father, *Ulysses* following the advice of *Circe*, gave a strict Order to his men not to offer to touch them. But for want of other food, they stole some of the Oxen of the *Sun*, when *Ulysses* was a sleep.

This action cost them dear, for the pieces of meat, which they had cut off did give such grievous shrieks, when they were laid upon the coals, that they were frighted, and run all away to their Ship to hide themselves. Afterwards, when they were at Sea their Ship sunk under them, so that they were all drowned, only *Ulysses* saved himself upon a piece of the broken Ship, and arriv'd after much ado to the Island *Ogygia* to the Nymph *Calypso*, who received him very kindly, entertained him many years, and at last prepared a Ship to transport him into his own Island.

But *Neptunus* to revenge himself for the losse of his Son *Polyphemus's* eye, broke also this Ship in pieces, so that he was almost lost, without any hopes of saving himself, if the Nymph *Leucothoe* had not provided him with a plank, upon which he did swim to the Island of the *Pheacks*, which is at the entry of the Gulfe of *Venice* and now named *Corcyra* or *Corfu*.

Nausæe the Daughter of *Arctonoe* the King of the Island found him all naked

R

upon

The History of the Book II.

upon the Sea shore, and having given unto him a cloak to cover him, she conducted him to the Queen her Mother. *Ulysses* was known there by certain marks, which were upon his body. Therefore the King and the Court received him according to his quality and his worth. After a short abode in that place, to refresh himself, and recover his Spirits, which he had spent in his dangers, he gave unto him a Ship, which carried him happily and safe unto the Island of *Ithaca*.

This was the twentieth year of his wives expectation of him. She had been all this while in continual torment of mind and in an earnest longing to see him again. Some had endeavoured to persuade her that he was perisht at Sea. Which news caused many young Lords to woo her and seek her in marriage very seriously. But she did preserve such a faithful love for her husband, which was entertained by the hopes of his return, that she would never give unto them any answer, and that she might put them off, she undertook the making of a piece of cloath, promising to declare her resolution, when this work was finisht, but to delay it the longer, she did undo at night, whatsoever she had made up in the day.

In the mean while *Ulysses* was troubled how to discover himself, with the safety of his person and re-enter into possession

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of his own, for he did justly fear to be slain by those, who were Suiters to his wife. *Minerva* advised him in this occasion to disguise himself, and in the habit of a poor Country fellow to make himself known first to *Telemachus* his Son, and to one of the old Officers of his house, which when he had performed, with their assistance he put to death all those of whom he was jealous, and so entred again into the possession of his Estate and Kingdom.

But after all this his mind could not be in rest, because *Tir-fias* the Soothfayer had informed him, that one of his Sons should one day kill him. Therefore to prevent this mischance, his resolution was to forsake the world and to retire himself into some desolate and solitary place there to end his dayes in peace. About that time *Telegonus* one of his Sons by *Circe* came to his City and Pallace of *Ithaca* to pay unto him his respects, and as he was striving to enter, there hapened a great tumult, because some did stop him from going in farther, as a person that was not known. *Ulysses* at that instant slept out, and *Telegonus* not knowing him ran him through with his lance, which was headed with the venomous back bone of a Serpenth. Of this wound he afterwards died.

C H A P. XX.

Of the Adventures of Æneas.

VHen the men of *Troy* saw their City in a flame, and their native country Spoilt, they were forced to seek their fortunes elsewhere. Some of them with the *Henetes* a people of *Paphlagonia* followed *Antenor* a worthy Captain of *Troy*. Others put themselves under the conduct of *Francus* otherwise named *Francion* the Son of *Hector*, as some do relate. But the greatest part of the Inhabitants ranged themselves under the banners of *Æneas*, the Son of *Anchises* and of the goddess *Venus*, as we have already said in the beginning of the 13 Chapter. He was married to *Creusa*, one of the Daughters of King *Priamus*.

Antenor with his Fleet sailed into the Adriatick Sea called now the Gulfe of *Venice*, where the *Henetes* who came with him, laid the foundations of the famous City of *Venice*. *Antenor* entered farther into the land, and built the City of *Padova* named by the Latines *Patavium*.

This is a Fable of the vainglorious French *Francus* marched as far as the River of *Rhine*, and afterwards passed into *Gallia*, amongst the *Gauls*, who have borrowed from him their name *Francois*.

Æneas gathered together, as many as

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he could save out of the burning of *Troy* where he lost his Wife *Creusa*, carrying away his aged Father *Anchises* upon his shoulders with his domestick Gods, and leading his little Son *Ascanius* by the hand. In this manner he marched as far as *Antandrum* a City of *Phrygia* not far distant from the Mountain of *Ida*, where his Fleet of twenty Ships was prepared and ready to set sail, when he was embarked with his people, he bended his course towards the coast of *Thracia*, where he had a design to settle and build a City. But he was diverted from it by fearful outcries that were heard in the place, where *Polydorus* had been murdered, and buried by *Polymnestor* the treacherous and perfidious King of the Country, as we have already taken notice in the former Chapter.

From thence he departed and sailed as far as *Creta* with a design to settle himself there, but a furious pestilence gave him such bad entertainment in this Place, that he was forced to flee away, his domestick gods did then warn him in a Dream, that he should proceed towards *Italy*, and that there he should settle, and make his conquests. As soon as he had commanded his Sails to be hoisted up a furious storm drives him and his Fleet on shore, on the Islands called *Strophades* where the *Harpyes* a cruel and strange sort of Birds did mightily per-

The History of the Book II.

persecute him and his people. Afterwards he sailed along the Coast of *Epirus*, where he happily did meet with *Andromache* *Hector's* wife, who had been espoused afterwards to *Pyrus*, when he passed into *Greece*. But he having divorced her, gave her in marriage to *Heleneus* with part of the Country of *Epirus*, where he made him a Sovereign Prince.

After that *Aeneas* had been kindly entertained by *Heleneus*, he received from him instructions, how he should proceed in his voyage into *Italy*. He departed and arrived at *Drepanum* in *Sicily* having happily past the coast of the *Cyclopes*, where he saved a miserable fellow of the men of *Ulysses* left there behind by this vagabond and unfortunate Prince. He passed also over against the Promontories of *Scylla* and *Caribdis* without harm.

But this place was unfortunate unto him, for there he lost his old Father *Anchises*, who ended his days in a very decrepit age: *Acester* the Prince of the Country did comfort him by granting unto him all the assistance and favour, that his dominions or abilities could afford: And when *Aeneas* departed, he furnished his ships with very good wine, and all sorts of Provisions.

About this time *Juno* the sworn enemy of the *Trojans* sent to *Aeolus* the god of the winds to perswade him to let them
 fly.

fly out against *Aeneas*, and his Fleet that it might be cast away. He was reduc'd to the last extremity, by this Storm, and had infallibly perish'd, had not *Neptunus* been displeased, because this tempest had happened without his privy or consent, therefore he pacified the waves of the Sea, and left the Fleet of *Aeneas* scattered upon the Coast of *Africa* near *Carthage* seven years after their depart from *Troy*.

At that time *Elisa* surnamed *Dido* the Daughter of the King of *Tyre*, the Widow of *Sichens* had lately settled herself in *Africa*, over against *Drepanum* in *Sicily*, for when she saw her Husband murdered by Her wicked Brother *Pigmalion*, who desired to get his riches into his possession, and when she saw, that he intended the same mischief to her, she embarked her self with all her riches, which this Traitor had a design to take, and sailed with them into *Africa*, where for a vast sum of mony, she bought from the Natives, as much ground as she could compass with an Oxes hide to settle there her dwelling, when she could obtain no more from them, she caused the hide to be cut in very slender pieces, so that they were able to compass in a very large circuit of ground. There she laid the Foundations of the City of *Cartbage*, which was called at first *Byrsa*, because of the Oxes hide.

Aeneas and all his men went to seek

Protection from his Queen, who received them very kindly. She grew so amorous of *Aeneas*, that she was willing to have made him her husband, notwithstanding the resolution, that she had formerly taken to marry none after *Sichens* unto whom she had devoted her heart and affections, when therefore *Hiarbus*, King of *Getulia*, her neighbour, was a Suiter to her, she sent him back with a flat denial, and by that means procured unto herself his displeasure.

But when *Aeneas* had made some short stay in this place, *Jupiter* dispatcht away a messenger unto him to command him to leave *Africa* and obey his Destinies that did call him into *Italy*. *Dido* endeavoured in vain to stop him; when therefore she saw him resolved to depart, she loaded him with the curses and reproaches of a furious and despairing Lover, then having caused a pile of wood to be erected, she ascended upon it and kill'd her self, with a sword prepared for that purpose. Her body was burning in the sight of *Aeneas*, when he was under sail. *Virgil* relates the Story in this manner in the Fourth Book of the *Aeneids* after that in the First he had described that furious Storm that cast him after his depart from *Sicily* upon the coast of *Africa*, where he was joytully received by *Dido*. In the second he relates unto this Queen, the manner of the burning of

of *Troy*, and in the Third Book, he gives unto her an account of the several particulars, that had happened unto him after his leaving of *Troy*, until his first arrival into *Sicily*, for the next year after he was forced by another tempest to put into *Sicily*, when he had left *Carthage*. At this time he paid unto the memory of his Father *Anchises* many funeral Rites, celebrating several sorts of playes and combats upon his tomb. Afterwards he left all the weak and decrepit persons, useless in war, with *Alcester*, with the rest of his companions he passed into *Italy*.

He arrived very happily at *Cumes*, where he visited the *Sybil* in her Cave, that by her means he might go down into Hell, and enter into the *Elisian* Fields, to discourse with his Father, and learn all the passages of his life, and his future adventures. He performed this Journey in the company of the *Sybil*, having first found the golden branch, which was at the entrance of Hell, and which was to be presented by him to *Proserpina*.

At his return from Hell he puts again to Sea, and sails with his Fleet to the mouth of the River of *Tiber*, from thence he went to *Laurentum* to visit King *Latinus*, who did command in that place. This Prince received him with all expressions of kindness, and when he understood the cause of his coming, he promised to be-

sto w

show upon him his onely Daughter, *Lavinia* in marriage, because he had been informed by the Oracle, that the gods had designed her for this forreign Prince. She had been nevertheless promised before to *Turnus* the King of the *Rutuli*, and *Amata* the Queen her Mother, the Wife of *Lavinus*, did mightily favour him.

This happy beginning did increase very much, and raise the Spirits of *Aeneas* and caused him to forget all the miseries, that he had endured in his long voyage of so many years. But *Juno* was not a little displeased at his felicity, therefore she sent for *Alecto*, one of the furies of Hell to kindle a war, and destroy the hopes of the Trojans.

As soon as *Turnus* had understood these passages, he gathered all his forces, and those of his friends together to march against *Aeneas*, and his Trojans. But their number being few, and not able to resist, the god *Tiberinus* encouraged them, when they were ready to faint away for fear, and advised *Aeneas* to ascend higher up into the Country to the place, where *Rome* was afterwards built, to visit King *Evander*, with whom he made a firm league, and from whom he obtained succours, which *Pallas* the only Son of this Prince was resolved to lead in Person to assist *Aeneas*. He departed therefore with them to joyn with the Trojans, whilst *Aeneas* accep-

accepting of a favourable opportunity, that was there presented unto him to engage the *Tyrrhenians* in his party, he departed into that Country to perswade them, he found them all in arms against their King *Mezentius*, who had committed most horrid cruelties, for he did joyn and tie the living to the dead, placing their mouths and all the foreparts of the bodies of the one against the same members of the other, and did cause them to languish to death in this most cruel and loathsome manner.

The Army of *Aeneas* in his absence suffered many inconveniencie, for *Turnus* had besieged them, and his Subjects had burnt up their Ships, which were afterwards turned by *Jupiter* into Nymphs of the Sea at the request of the goddess *Cybele*, who had received them into her protection. By this means the Trojans were forced to suffer many great evils, and were reduced to many extremities. But *Aeneas* came happily to their aid, with a strong party of *Tyrrhenians*, and *Venus* his Mother did maintain their interest with *Jupiter* against the rage and endeavours of *Juno*. Besides she caused *Vulcan*, to make such strong and sound Arms for *Aeneas*, as did render him invincible in all encounters, and entertain in his Soul a warlike and noble disposition, for in his buckler were described all the glorious deeds and adventures

tures of his successors, in a most artificial and divine manner.

In this war a great deal of blood was shed on both sides. *Aeneas* was never so much concerned, as at the death of *Nisus*, of *Euryalus*, and afterwards of *Pallas Evanders* Son. But he revenged their deaths by the slaughter of the King *Mezentius*, of *Lausus* his Son, and of many others. *Camilla* the Queen of the *Volscei* did mightily encourage and strengthen the Army of *Turnus*. It is reported of her, that she was as generous as a Lion, and was so light footed, that she did scarce touch the ground in running, but an unhappy blow of a *Lance* took away her life in the heat of the fight. Her fall did astonish all the Army of *Turnus*.

In this encounter *Aeneas* was wounded with an arrow, but *Venus* did then apply the Herb *Ditany* so seasonably to his wound, that it was cured in an instant. Afterwards he did so effectually encourage his men, that *Turnus* seeing no other remedy to his Affairs and Hopes, that were almost lost, he challenged him to fight in a single Combat, to put an end by that means to their differences.

Aeneas was very joyful of this proposition therefore he encounters him hand to hand, lays him upon the ground, & kills him. After this victory, he was married to *Lavinia*, and took possession of the Kingdom of the *Latins*.

tins. He built and fortified the City of *Lavinium*, which was not far distant from *Laurentum*. *Julus Ascanius* his son succeeded him in this Kingdom, and built the City of *Alba* firnamed *Longa*, because of its situation, the Inhabitants were called *Albani*, that City was the Metropolis of the Latine people, until the reign of *Romulus*, who laid the foundations of the City of *Rome*, and conquered all the Country round about it. *Tullius Hostilius* the third King of the Romans pul'd down, and leveled to the ground the walls of the city of *Alba*, so that afterwards there remained no signs of it.

Before we finish this Story, we must take notice that the truth is mingled with many fables, for it is certain, that *Virgilius* relates the adventures of *Dido*, only as a pleasant fiction to adorn his Poem; for *Dido* did live, and *Carthage* was built, two or three hundred years after the ruine of *Troy*.

CHAP. XXI.

Of several other famous Men, frequently named in the Heathen Writers, and not mentioned by Gauthruchius.

I Wonder that in the last Chapter our learned Jesuit hath not mentioned a faithful companion of *Aeneas*, who loved him
Achates.
him

him so tenderly, that he could never be separated from him but by death; this name was *Achates*. In all estates he did stick close to him, and did accompany him in his greatest dangers: therefore he is styled *Fidus Achates* by *Virgil*.

Vocabatur

Aygeus and *Vöus* because he was a good Sheapherd and Husbandman.

Pindar

His wife was *Antonio*, and one of his sons was *Affron*, who was torn by his dogs.

Asopus was the Son of *Jupiter* and of *Clymene*; or of *Nepertune* and of *Ceglafa*. *Nat. Com.*

He discovered *Jupiter's* desire by the means of *Sisyphus*, who is punished in hell for his indiscretion.

Aristeus the Son of *Apollo*, and of the Nymph *Cyrene*, the Daughter of *Peneus*, taught the use of honey and of oyl. He was a famous Shepherd in his time; a great admirer of the Nymph *Eurydice*, whom he pursued to have taken, but she ran away, and was unfortunately wounded to death by a serpent in her flight; therefore her comrades sought revenge upon *Aristeus* for her death, by destroying his Bees, in which he did delight. The truth is, he was a pious man, and a great favorite of *Jupiter*, from whom he obtained the Etesian winds, to cool the immoderate heat of the summer Sun, and to prevent the mischiefs which the Dog-star would cause in the hot Countries, without these favourable blasts.

Asopus was the Son of *Jupiter*, who nevertheless committed incest with his Daughter *Agina*; for he ravished her in the form of a flame of fire: Their Father *Asopus* did hasten to her assistance; but to little purpose, for she proved with child of *Æacus*; and *Jupiter* for his impudency, to offer to oppose him, struck him dead with his thunder-bolts. What lascivious, what shameless gods did the Heathens adore! the greatest pro-

promoters of incest, of murder, of villany, &c. Now this *Asopus* was a River not far from *Thebes*, or rather a Prince who left his name to that River. He had another Daughter named *Platea*, whom *Jupiter* pretended to advance into *Junos* place, only to oblige her to seek his favour, and be reconciled to him.

Canopus was the Pilot of the Ship which brought *Menelaus* back towards Greece, when a storm had forced him on the coast of Egypt, after the ruine of *Trooy*. This *Canopus* went on shore, and was hung to death by a Serpent; but afterwards the Egyptian Priests, having performed a seeming miracle with his statue, they caused him to be worshipped as a god; and gave his name to one of the stars of the firmament, and to a famous Town of Egypt. And hence it is, that this Kingdom is called *Terra Canopi*, and the people *Gens Canopi*. His image was worshipped by the Egyptians, although it was made as a dwarf with a great belly, with short legs and a crooked neck.

Cephalus was married to *Procris* the Daughter of *Hyphilus* King of Athens; *Aithra* was so fond of him, that she carried him away with her; but he would never consent to her lust, because he kept for his wife an unparalleld constancy; which caused her to send him home in a disguise, to be an eye witness of his wifes ingratitude, and unworthiness of his faithful love; for he

Hygin.
Greg. Gyrald.
in *Historia de*
Diis Gen.

Ruffin. Eccles.
Histor. lib. 11.

Suidas.

Vocabatur *Canobus*, or *Canopus*.

Hesych.

he surprized her in dishonesty, therefore he divorced her; but he was afterwards reconciled to her again. She grew in time as jealous of him, because he was wont to rise betimes, and recreate himself in the woods in hunting: She followed him at last, and hid her self in a bush, to see if she could discover any female sex come near him. When he in the pursuance of his sport, saw a creature moving in the thicket, he imagined it to be a wilde beast; therefore he discharged out of his bowe a couple of arrows; and struck his unhappy wife in the heart.

Erichtheus the Son of *Pandion*, an Egyptian born, settled in the Province of *Attica* in *Greece*, and taught the ruder sort of people many things belonging to the worship of the gods. He instituted the famous festival of *Athens*, called *Sacra Eleusina*, in honour of *Proserpina*, as some do say. The *Athenians* having chosen him their King, *Eumolpus* *Neptune's* Son made war upon him, but *Erichtheus* killed him, for which cause this god was mightily offended, and demanded one of his Daughters to be sacrificed to him as a satisfaction. The unfortunate *Erichtheus* granted one, but the three others destroyed themselves, because they had sworn not to outlive one another. *Erichtheus* afterwards was killed by *Jupiter's* thunderbolts; and the *Athenians* honoured his memory with a Temple and an Altar, and worshipped him with his Daughters,

for

for offering themselves to save their Country from *Neptunes* rage. *Cicer. de Nat. Deor.*

Harpocrates was the Egyptian God of Silence, the Son of *Isis*; his Statue stood near the Image of *Serapis*, with a finger on his lips, and a Wolves skin, full of eyes, about his shoulders. *Plutarch* names him *Σιγῶλιον*, and saith, that the Peach-tree was consecrated to him. Amongst the Romans the Goddess *Angerona*, or *Voluptas*, was in the same esteem as *Harpocrates* amongst the Egyptians. *Quique premit vocem, digito que silentia suadet. Ovid.*

Iphis was a famous Youth, as amorous of *Anaxarete* as he was beautiful, yet she had the courage to give him a repulse, which cast him into such a fit of madness, that he destroyed himself. When his Body was carried to be buried, *Anaxarete* desirous to see it, looked out of a Window so earnestly upon him, that she was turned into a Stone. *Macrob. Solin.*

The Poets speak of another *Anaxarete*, who was by the power of *Isis* turned into a Boy. This fabulous story is related of others as true by persons of credit. The Physicians do say, that it is possible that Maids should become Boys by a violent expulsion of the Natural parts. In *Kitty* in *France*, *Mary Germain* was betrothed to a hopeful young man, who was in great expectation of enjoying her for his Wife, but the poor Fellow was miserably deceived when the day of Marriage was come;

See Mountain, Essayes.

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she happened to leap more violently than it did become her Sex; and was turned from a Maid into a Boy, as my Author tells me.

Lycæon, the Son of *Titan* and of *Terra*, or of *Pelasgus* King of *Arcadia*, was so cruel a Tyrant, that he murdered all strangers that did fall into his hands. *Jupiter* being desirous to know whether he were as inhumane as the report did make him, went to lodge at his House, with the rest of the Gods, in a disguise. When they were asleep, *Lycæon* endeavoured to destroy *Jupiter*; but when he saw his wicked design could not be brought to pass, he took an Hostage that was in his house, boiled part of him, roasted the rest of his members, and then laid him upon the Table in dishes for *Jupiter* to eat. *Jupiter* enraged at this horrible deed, leapt from the Table, and departed with his Heavenly Company in a Thunder, leaving the Kings Palace in a flame, at which sight *Lycæon* was so much affrighted, that he ran away and hid himself in the Woods, where he was turned into a ravenous Wolf.

Lycus, the King of *Beotia*, was married to *Antiopa*, the Daughter of *Nycteus*, whom *Jupiter* got with-child in the form of a Satyr. When *Lycus* her Husband perceived her in this condition, and knew that it did not proceed from him, he put her away, and married *Dyree*, who was so

cruel

cruel to the poor *Antiopa*, that she kept her fast bound in Chains. *Jupiter* out of compassion released her, and sent her to Mount *Citheron*, where she was safely delivered of *Amphion* and of *Zethus*, twins, who became brave and renowned men of their time. When they grew up to man's estate, they revenged their Mothers disgrace upon *Lycus* her Husband, by dragging him at the tail of a Wild Horse, and by tearing his Body in pieces in this cruel manner. *Dirce* was changed into a Fountain of her name, after that she had been most inhumanely treated by *Amphion* and by *Zethus*, whom we have mentioned before.

Lyncæus was a barbarous Prince of *Scythia*, Or *Lyncæus* of *Lycus*. he entertained in his house a messenger named *Triptolemus*, whom *Ceres* had sent to him to teach him how to sow corn, and till the earth. When he had understood as much as was required for that purpose, he cruelly murdered him, that himself might have the honour of the first invention of such useful Arts. *Ceres* punished him, and changed him into a Beast, called *Lynx*. We have already mentioned this cruel King in another place.

Nyctæus was the Son of *Neptunus*, and of the Nymph *Celene*, the Daughter of *Atlas*; *Nyctimene* his Daughter fell in love with him, and by the means of her Nurse made him drunk, and committed Incest

with him; but when he came to know it, he did so much vex and torment her, that she fled away into the Woods to hide herself; and was there turned into an Owl.

Tereus, the Son of *Mars*, and of *Bristonia*, ravish'd *Philomela* his own Sister, after that he had espous'd *Progne* King *Pandion's* Daughter: Afterwards he was so inhumane as to cut her tongue out of her mouth, that she might not discover his Villany. *Philomela* being deprived of the use of that member, employ'd her hand to write a Letter to her Sister-in-law *Progne*, and acquaint her with her Husband's inhumanity. As soon as she came to understand it, she kill'd her Son *Itys*, boiled him, and presented him to *Tereus* for his Supper. This cruelty cast him into such a fit of madness, that he ran to his Wife with a naked Sword, with a design to kill her; but she was turned into a Swallow, and escap'd out of his reach. He was metamorphos'd into a Lapwing, and *Philomela* into a Nightingale, that yet laments for the loss of her Maidenhead.

Ovid Metamorph. lib. 6. *Ityn huc accersite, dixit. Dissimulare nequit crudelia gaudia Progne. Intus habes, quod poscis, ait, circumspicit ille. Atque ubi sit, querit, quarenti iterumque vocat* (canti, &c.)

Tityus

Tityus, the Son of *Jupiter* and of *Elira*, was said to be the Son of the Earth, because he had been hid by his Father, when he was young, in the Earth, for fear of *Juno*. He was kill'd by *Apollo*, because he attempted to ravish *Latona* his Mother: He is now cast into Hell, where his huge Body covers, as the Poets say, nine acres of ground, and his heart is continually tormented by the beaking of Ravens. By this Fable is intimated the troubles and tortures of a wounded Conscience: No Raven nor Eagle can cause more pain by frequent beaking, than the sense of a grievous sin, when it is not accompanied with the hopes of Gods mercy.

CHAP. XXII.

Of the Heathen Gods, who were proper to several places and Countryes in the World, and who had been men.

I Shall not name *Jupiter*, *Apollo*, *Mercurius*, *Belus*, and other Gods, of whom we have given a sufficient account before; I confess these universal Gods had been but men, or rather these names of men had been translated and ascribed to the Gods. I shall here speak of the particular Gods, who were adored in many places of the World, whose Jurisdiction did reach no farther than the bounds of a Kingdom, or

of a City, and to whose care and protection the places where they were adored were committed.

Psapho was a cunning Fellow of *Lybia*, who lived in some reputation, but he was desirous of more, unto which he attained by this act of policy: He taught secretly in his dwelling a multitude of Parrots to say in the Punick language, *Psapho is a great God*.

When they had well learned this Lesson, he sent them out into the Woods, and into the Fields: By this means it happened, that these prating Birds that knew no other language, by frequent repetitions, taught it to many other Birds, that divulged and proclaimed it all over the Country. The ignorant people had no sooner heard them, but they believed that *Psapho* was a God, therefore they appointed unto him, in a part of *Lybia*, a Temple, Sacrifices, Priests, and all other things belonging to the Worship of the true God.

Carmelus was the God of Mount *Carmel* in *Judea*. *Tacit.* mentions him when he relates how his Priest did foretell unto *Vespasian* that he should be Emperour.

Enenib Seir, or as some call him *Enenibius*, was a God of the Phœnicians.

Epires was the great Interpreter of the Gods amongst the Egyptians: He was painted with the head of a Hawk.

Dercetus

Plin Natur.
Hist. lib. 5.
Euseb.

Dercetus was a Goddess adored near *Ascalon*, and represented as a Beautiful Woman. *Ovid* makes mention of her, lib. 4. *Metam.*

De te *Babylonia* narret
Derceti, quam versa, squamis velantibus artus,
Stagna Palestini credunt coluisse figurâ.

Adad was a God of the Assyrians, his Wife is thought to be *Adargatis*. *Astarte* was another Goddess of the same Country, mentioned in the former Book.

Adramus was the Tutelar God of *Sicilia*, as *Conisalus* and *Minerva* were of the Athenians, *Gabrus* of *Pamphylia*, and *Tanis* of the Armenians. This Goddess did require the same Worship as *Anaitis*, and *Venus Syria*, for the Maids were obliged to loose their Maidenhead in her Temple, at her Altars, before they did dream of Marriage.

Sosipolis Deus, the God of the Eleans in *Grecia*, saved a City from the fury of the Arcadian Army in the form of a little Child, who was changed before them into a Serpent. The sudden Metamorphosis struck such a terror into their minds, that when the Eleans made a Sally upon them, they ran away.

Jupiter and *Apollo* were also named Saviours, saviors of Cities.

Palmytus was a God of the Egyptians.

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Alaban-

Hesych.

Alabandus was a warlike God of *Caria*, adored especially by the *Alabandenses*.

Tenes was the Son of *Cyentis*, kill'd by *Achilles*, as *Plutarchus* informs us; therefore the name of *Achilles* was not to be pronounced in his Temple, which was in the Island of *Tenedos*.

Coronis was a Goddess worshipped in some places of *Greece*, in the Temple of *Minerva*: Some say that she was the Mother of *Æsculapius*.

Damia and *Auxesia* were honoured by the command of the Oracle in *Epidaurus* in *Greece*, that their Country might be made fruitful; for before it was so barren, that it would not yield sufficient returns to the labours of the painful Husbandman.

Drinachus, a famous Captain of *Chios*, was there worshipped after his death.

Amphiaraus the Sooth-sayer, and *Amphilochus* the Son of *Nestor*, were placed amongst the Gods, and adored in *Atica*.

Ogoas was a God of *Caria*.

Damolxis was the Law-giver amongst the *Getae*, as *Herodotus* saith: He studied Philosophy under *Pythagoras*. When he was returned into his Country, he taught the people the customs and manners of the Greeks, and for his good instructions he was worshipped as a God; after his death, as *Cencus* was after him in the same Climate, for excelling in the Magick Art, in the

Herodot.
Pausan.

the daies of *Augustus* the Emperour.

Crephagenetus was the God of the *Thebans* in *Egypt*; whom they esteemed Immortal. *Herodotus* relates, that they only of all the people of *Egypt* did refuse to admit the extravagant superstition of other Cities, and that they would never grant Divine Homage to the mortal Gods. This singularity may have proceeded from those good impressions which the Children of *Israel* had left amongst them, for the City of *Thebes* was next Neighbour to the Land of *Goshen*.

See Bochart.
Geog. Sacr.

The name given unto this God by the Greeks is *Κρηναῖον*, and with the small change of a Vowel *κρύφα ἵον*, secretly born. From *Herodotus* and others we may perceive, that the word *κρύφα* hath been used for *κρύφα*; for he calls an Asyle, or a place of refuge *κρηναῖον*, because men do secretly hasten to save themselves in them, when they apprehend the pursuits of an Enemy. Now I conceive this name is but an interpretation of the old Egyptian Title given to this God; for the Egyptians did not make use of the Greek Tongue ordinarily, but only after the Victories of *Alexander* the Great; therefore they must have had a name proper to their language for this, as for their other Divinities. But there appears a seeming contradiction in the Titles *κρύφα ἵον*, and Immortal and Eternal, which

which were the Attributes of Honour ascribed to this God. We Christians are taught, that these Epithets are only proper to the Son of God, the second Person in the sacred Trinity, who is *αὐτὸς-γέννητος*, secretly begotten from all Eternity in an incomprehensible manner, and yet he is Immortal and Eternal with the first Person the Father. The sublimest Creatures can never perfectly understand or pry into this Mysterious Generation, which hath ever continued, and shall ever continue to all Eternity; therefore only Christ can be said to be *αὐτὸς-γέννητος*, and Immortal and Eternal.

From hence we may justly conceive, that these Thebans had some understanding of this great Mystery, the Generation of the Son of God; and that they understood by this *αὐτὸς-γέννητος*, the second Person of the Incomprehensible Trinity, whom they acknowledged to be both Immortal and Eternal. It is certain, that the Heathens were not altogether ignorant of the Trinity, as may be gathered out of *Plato*; and the dispersed Relicks of the writings of *Sanchoniathon*, and of *Porphyrius*.

We may further take notice, that when this *αὐτὸς-γέννητος*, our Divine Emanuel, was pleased to take upon him our Nature, and was forced to fly for shelter into Egypt, he came with *Joseph* and *Mary* his Mother

Mother to dwell in the Province of *Thebais*, not far from the ancient City of *Thebs*, in a place which is mightily frequented by all Pilgrims that travel into those parts.

Ithoesphorus was worshipped near the City of *Pergama*, in *Asia minor*, by the Command of the Oracle.

Sangus, or *Sanctus*, or *Sancus*, was the God of the Sabins. *S. Austin* names him *Xanthus*, *L. 18. de Civit. Dei. Cap. 19.* He was their first King, and had a Temple standing in *Rome*. *Ovid*.

*Quærebam nonas Sancto, fidio ne referrem
An tibi semipater, tunc mihi Sanctus ait.
Cuicunq; ex illis dederis, ego numen habebo,
Nomina terna fero, sic voluere Cures.*

And *Sill. Italicus*.

— *Et læti pars Sanctum voce cauebant
Autorem gentis, pars laudes ore ferebant
Sabes tuas, qui de patrio cognomine primus.
Dixisti populos magna diuione Sabinos.*

Tages was a God of the *Hetrurians* in *Italy*, of whom *Ovid* thus speaks, *Lib. 15. Metamorph.*

*Indigenæ dixere Tagem, qui primus Hetruscæ
Edocuit gentem, casusque aperire futuros.*

He was a pretended Child of *Jupiter*; he taught the rude people of *Hetruria* several

See the Journals and Relations of the Voyages of our English, of the French, and Italian Travellers into Egypt.

veral Arts and Sciences; therefore they worshipped his memory, and his Statues.

Albunea was a Goddess inhabiting near the source of the River *Tiber*; adored in that part of *Italy* as *Feronia* and *Marica* were.

Virg. *Aeneid.* *Hunc fauno & Nympha genitum Laurente Marica.*

Plutarch.

Palicus was a God of *Sicily*: *Antinous* the great Favourite of the Emperour *Adrian*, was worshipped in *Bithynia*; *Bes-sus* was a God of *Greece*, *Cælestus* or *Uranus* of *Africa*. I should be too prolix if I should name all the Gods of the Heathens, worshipped in every corner of the World: What hath been said will be sufficient for the understanding of the Heathen Authors.

CHAP. XXIII.

Of some few famous Women of Antiquity.

THE Famous Queens of Antiquity were these, *Alceste* the Wife of King *Admetus*; she freely gave her life to save her Husband from death.

Semiramis, that warlike Queen of *Assyria*, that enlarged the bounds of the Empire, and built *Babylon*. *Thomiris*, Queen of *Scythia*, overcame *Cyrus*, and caused

caused his head to be chopt off, and cast into a bag full of blood, with this reproach, *Satia te sanguine quem sisti.*

Cleopater was a notable Queen of *Egypt*, There have the Curtisan of *Antonius*, overcome by *An-* been many of that name.
gustus in a Sea-fight. She caused two Serpents to sting her to death, when she saw that she could not oppose the power of the Romans, who were resolved to lead her in Triumph.

Zenobia was a Queen of *Armenia*, the Wife of *Radamistus*, driven out of his Kingdom by *Tiridates*, mentioned in *Cor. Tacit.*

Amalsuntha was a Queen of the Goths, *Esther* of the Persians. *Irene*, a Famous Empress of *Constantinople*, who lived in the daies of *Charlemaign*, and governed the Eastern Empire. *Odatis* was a Famous Princess, the only Child and Heiress of *Homartes*, King of part of *Bactria*: When she was sought in Marriage, she refused all that came unto her, and was resolved to bestow her self upon a strange Prince whom she had seen in a dream, and fancied so much, that she could not be quiet until she had dispatched away messengers to him, to fetch him into her Fathers Court.

Olympias, the Wife of *Philip*, and Mother of *Alexander* the Great, was remarkable for her courage and bold spirit; she freely offered her brest to the weapons of the

the Souldiers who had been sent to murder her.

Cesara, a noted Empress of *Persia*, caused her Husband and all his Army to become Christians, and mediated an agreement between the Sophy and the Emperour of *Constantinople*.

Julia the Empress was famous for her Whoredomes at *Rome*; as *Messalina*, the Wife of *Claudius Caesar*, was afterwards.

Amongst the Amazons, these were the most noted Queens, *Marthesia Lampedo*, *Orythia*, *Menalippe*, *Hyppolite*, *Penthesilea*, of whom *Virgil* speaks in the Relation of the Worthies of *Troy*.

*Ducit Amazonidum lunatis agmina peltis
Penthesilea furens, mediisq; in millibus ardet.*

Helena, the Mother of *Constantine*, was an excellent Princess, who did mightily encourage the affairs of Christianity in the beginning of the Universal Conversion from Paganisme.

These are the names of other noted Women of all Ages.

Ælian. l. 12.

Sapho did excel in all manner of Learning in *Greece*, but especially in Poetry: She invented a kind of Verse which is called from her *Saphick*.

Cyborea was the Mother of *Judas Iscariot*, *Canace* was the Daughter of *Æolus*. She is infamous for the incest which she committed with her Brother *Macaron*,
Myrrha,

Myrrha, the Daughter of *Cynaras* King of *Cyprus*, lay with her Father by the means of a Nurse when he was drunk. She proved with-child by this incestuous marriage of the beautiful *Adonis*; but when her Father understood her wickedness, he sought to destroy her; but she nevertheless saved her self in *Arabia*, where she was changed into the *Myrrh-tree*.

Lucrece was a Noble woman of *Rome*, who was ravisht by the Son of *Tarquinius*, and then killed her self, exhorting the Romans to revenge her death.

Arria, a Roman Lady, was married to *Petus*, who fell into the Emperour *Tiberius*'s disgrace, so that he was falsely accused, and wrongfully condemned to die. When his loving Wife saw him in this condition, she advised him to dispatch himself; but he discovering an unwillingness to be his own Executioner, she snatcht the Sword out of his hand, and shew'd him what to do, by thrusting it into her own bowels, with this exclamation, *Pate non dolet*; Death is not painful. *Martial* hath thought her worthy of an Epigram.

Cor. Tacit.

*Casto suo gladium cum traderet Arria Pato
Quem dedit visceribus traxerat ipsa suis:
Si qua fides, vulnus, quod feci, non dolet, inquit,
Sed quod tu facies, hoc mihi, Pate dolet.*

Pompeia Paulina was resolved also to accom- See *Martial*
lib. I. Epig. 14.

The History of the Book II.

accompany her Husband *Seneca*, who was condemned to die by *Nero*.

Faustina, the Wife of *Marcus* the Emperor, was in love with a Fencer, and could not be cured until he was kill'd, and until she had drunk a draught of his hot blood: She was the Mother of *Antoninus Commodus*, who loved so much the bloody sports of Fencing in the Amphitheatre.

Zantippe, the Wife of *Socrates*, is noted for a Scold; she was continually tormenting him with railings.

In Greece, *Lais* of *Corinth*, *Phryne* of *Bentia*, *Rhodope* of *Egypt*, *Pythonica* of *Arbens*, *Aspasia* of *Naxos*, *Danae* of *Ephe- sus*, *Julia* of *Rome*, *Thais*, who went with the Army of *Alexander* into *Persia*, *Lamia* of *Athens*, *Methra* of *Thessaly*, *Celia*, *Cyrene*, *Lesbia*, *Manilia*, and *Phæbe* of *Rome*, and many more were Famous Courtisans.

Q. Curt.

Martial L. 7.

*Das Cattis, das Germanis, das Cælia Dacis,
Nec Cilicum spernis Cappadocumque toros.*

CHAP. XXIV.

Of the Truth shadowed out in the Fabulous Stories, according to the Opinion of Gauchus.

T Ruth is as the Sun, it destroys and drives away all darkness of Falshood, and of mistakes: Nevertheless, many of these

Book II. The Heathen Fables.

these Fables are derived from the Truth, and have been intended to set it forth: Therefore the Heathens did say, that *Cælus* was the Father of *Saturnus*, the God of Time, because *Cælus* Heaven did measure and limit out Time unto us, by its continual motions. And because Time doth run from us very fast, and because it doth give a being, and destroys all things that appear in Nature, and that nothing is able to resist its power: Therefore this God *Saturnus* is represented as an old Senior, with wings upon his shoulders, and with a Sythe in his hand, cutting down all that is before him. He is represented swallowing his own Children with hard stones, because Time eats and consumes the most durable substances.

The Heathens did paint *Janus* with two Faces, to express the Wisdom of a brave Prince, who is to judge of the events of the time to come, from his former experience of the time past, that he might act nothing amiss.

And because a wise man doth take notice of all things before him, without discovering or engaging himself, they did represent him by *Gyges*, who had a Ring of that extraordinary virtue, that when he did turn inwardly the precious stone that was enchaîned on it, he did see all men, and was not seen by any.

I shall not weary the Reader by a repeti-

Some think *Janus* to be *Noah*, otherwise called *Vadimon Oenotrius*, &c. and that he was represented with two Faces, because he had seen two Worlds. See *Delp. Phœnicizant* of the Learned *Edm. Dickinson*.

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tion of a great many more Mysteries, and of some formerly mentioned in this Treatise; only let him take notice, that the Heathens did declare how *Prometheus* had brought a Polite manner of life amongst men, and had withdrawn them from savage and beastly customs, by saying, that he had formed them of the mud of the Earth, and first caused them to appear in the World. The Fable of *Deucalion* and *Pyrrha* hath the same interpretation; for it is said of them, that they changed Stones and Flints into Men and Women.

The Poets do relate also how *Amphion* with the harmony of his Lute built the Walls of *Thebes*, because he perswaded by his fair speeches, all the Inhabitants of the Forrests, and the wild people of the Mountains, to come and live together in that City. *Prometheus* taught the way of drawing fire out of the stones, by knocking them together; therefore they did say, that he had fetcht fire from Heaven. He did make his abode upon Mount *Caucasus*, from whence he did continually behold the Stars, and study their motions and influences: Therefore the Poets did declare, that *Mercurius* had bound him to this Mountain, and that an Eagle was put to consume his Liver. By this last Fiction, they did signifie, how the thoughts of his studies did eat him up. They did also publish, that his Brother *Atlas* did carry the

Heaven

Heavens upon his shoulders, because he was a great Astrologer, and did invent the use of the Sphæra, which he did often handle in his life.

About that time *Argus* built a City, which he called it after his own name, and because he was a most watchful Prince, and very circumspect, the Poets did give unto him many eyes.

We have already said in the story of *Persæus*, how he represents the qualities of a brave Commander. *Pegasus* there mentioned, is nothing else but the Ship that carried *Bellerophon* against the *Chimera*; and the wings of *Dedalus*, were nothing else but the sails of a Ship which he invented to carry himself out of *Creta*. What is related of his Son *Icarus*, and of *Phaeton*, represents the Ficture of the ambitious men; as the stories of *Tantalus*, and of the Harpies, do shadow out unto us the Covetous, and the Syrens the Voluptuous. The Bird which did devour the Liver of *Prometheus*, did express the torments of a wounded Conscience, as well as the furies and discontent of *Orestes*.

If any did excel in Goodness, Power, Authority, or Industry, he was placed amongst the Gods. By this means *Jupiter*, King of *Creta*, or of *Candia*, was advanced amongst the Gods, with his Brothers *Neptunus* and *Pluto*. *Neptunus* was held for the God of the Sea, because he did

command the Fleet. *Pluto* was the God of Hell; because he invented the Funeral Rights paid unto the Dead. The Court of every King was as a Heaven, and the residence of the Gods. If any happened to be driven from thence, he was said to be banished out of Heaven. If any did escape from an eminent danger, by flying from it, they did publish, that he was metamorphosed into a Bird: If any did hide himself in the Woods, he was said to be changed into a Beast, as it happened with *Lycan* the Son of *Pelasgus*, King of *Arcadia*, who was pursued by *Jupiter*, because of his Railleries and Jest which he did cast upon the Worship of the Gods: The Poets therefore designed, that he was changed into a Wolf.

In the fifth Chapter we did mention the vain-glory of *Marſyas*, and of *Midas*; unto these we could add many more examples to the same purpose; as of that Fanatick Raven that had a very high conceit of herself, and did continually glory in her beauty, although she was covered with the Feathers of other Birds. The old Ass of *Arcadia* is also noted for its vanity: It had been perswaded by the other Asses of the Country, that it did excel all the Birds of the Air in Sweetness of the voice, because he had long used himself to sing according to his mode.

But it is sufficient to have shewn by these

these examples what use may be made of the Fables: We shall therefore take notice, that so many noted Philosophers of Antiquity, did labour to cover the shame and the infamy of their Religion, by casting the stories of their Gods, all the actions of their lives, and the strange metamorphoses to pass for Allegories and symbolical representations. However these things were first invented, it is certain that during many hundred years they were published, and believed for truths; therefore the Heathens did acknowledge nothing more undoubted and sacred, because they had no other Religion, nor knowledge of these Gods to honour them; their Temples, their Sacrifices, and their Solemnities, were consecrated to these kind of Divinities, as the holy Scripture, and all profane and sacred Authors do inform us; as the Fathers of the Primitive Church of Christ did represent to the Heathens, and as some of them, after their Conversion to the Faith, did openly confess.

And let us not imagine, that these Fables were only popular errors; for the Philosophers, learned in the Mysteries of Nature, and acquainted with many discoveries of the true God, did nevertheless promote all manner of Idolatry and Superstition, as *S. Paul* informs us in his Epistle to the *Romans*; for they were afraid of the Laws of the Country, that did not suffer any to con-

tradict them; therefore they did hastily comply with the Opinions and sacrilegious Tales of the people. It is strange, that the Monarchs, and the Commonwealths, full of the wisest and most excellent Politicians, have been so blind, as to adore the Stars, the Elements, and the Princes that reigned before them. Thus the *Chaldeans* worshipped *Baal*, otherwise named *Eclus*, who had been the first King of *Assyria*. The History of *Daniel* doth also relate unto us, that the Emperour of *Babylon*, according to the Religion of his Country, did adore not only the God *Belus*, but also a great Dragon which *Daniel* broke in pieces, to shew unto them who was the true God.

When the Egyptians were most Famous for learning, they did consecrate their Temples to the God *Serapis*, which was an Oxe marked in an extraordinary manner; because they did believe that *Osiris*, one of their Kings, the Son of *Jupiter*, had been metamorphosed into an Oxe after his Death. From hence the *Israelites* did derive their shameful custom and inclinations of worshipping Golden Calves.

Afterwards the *Egyptians* did adore the Sun, and named him *Osiris*; and the Moon, and called her his Wife Queen *Isis*. They did also believe, that the Cats, the Crocodils, and the Onions, were to be revered as Gods, because the Gods went into *Egypt* to hide themselves in the shape of those

those things during the War of the Gyants.

The Romans, by the Decrees of their Senat, placed amongst the Gods many of their *Cæsars*, besides that infamous Varlet *Antinous*, the Favourite of the Emperour *Adrian*. To flatter and alleviate the grief of this Prince conceived for his death, they perswaded him that *Antinous* was changed into a new Star, which appeared about that time in the Heavens.

Therefore from hence we may conclude, that these follies and impieties were not only amongst the silly Vulgar, but also amongst the greatest Wits, and Noblest men; and that they were esteemed as Maxims of Religion in the most flourishing Empires and Commonwealths. This blindness and excessive folly will appear more plainly unto us, by that which we shall declare in the first Chapters of the next Book, concerning the worship paid to the Heathen Idols.

Ἐργάζετο φίλε τὴν δὲ θεοδόστον ἐς τρίβον ἐλ-
θὼν

Μηδ' ἐπιλύθω τῶν μακάρων θυσίας ἐναρίζων
Πῇ μὲν ἐπιχθονίοις, πῇ δ' οὐρανίοις, ποτὲ δ'
αἰθέρις

Ἀυτοῖσιν βασιλεύσι, καὶ ἡέρε' ὑπερόρειοι,
Ἡὲ θαλασσίαις, καὶ ὑποχθονίοισιν ἅπασι, &c.

The End of the Second Book.

those things during the War of the Gy-
ants.

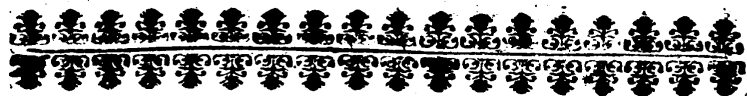
The Romans, by the Deceits of their
Sons, placed amongst the Gods many of
their Captives, besides that infamous Varus
Ammon, the Favourite of the Emperor
Adrian. To flatter and alleviate the grief
of this Prince conceived for his death, they
perceived him that Ammon was changed
into a new Star, which appeared about
that time in the Heavens.

Therefore from hence we may conclude
that these fables and impurities were not
only amongst the silly Vulgar, but also a-
mongst the greatest Wits, and Nobles
men; and that they were esteemed as
Maxims of Religion in the most flourish-
ing Empires and Commonwealths. This
blindness and excessive folly will appear
more plainly unto us, by that which we
shall declare in the first Chapter of the
next Book, concerning the worship paid
to the Heathen Idols.

English give the 2d. edition is revised by
J. B.

And, printed for W. B. at the
The End of the second Book.

The End of the second Book.



The Third Book.

Of the Honours paid by the Heathens unto their Gods.

The PREFACE.

THE knowledge of a God doth
necessarily require from us O-
bedience, Worship, and Re-
spect: which we are bound
in Justice to render to him as to a being
infinitely excelling all the rest, and to
whom we owe our selves, and all our en-
joyments. From hence proceeds Religion;
which is the sublimest and most excellent of
all the moral virtues. It teacheth us how to
adore our God with outward expressions
of humility, as well as with inward, that
we may acknowledge thereby his Sove-
reignty over us. It teacheth us to make
our addresses unto him by Prayer, as to
the first source from whence issue all our
good things. It teacheth us to publish his
A a Praises,

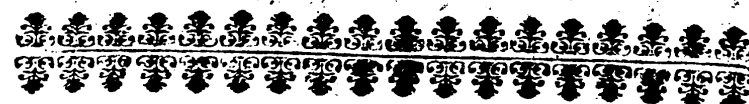
The Preface.

Praises, to glorify his Greatness, and offer unto him Sacrifices, because he is the first principle, and the last end of all his Creatures; He is the absolute Lord of Life and Death. It teacheth us also for these reasons to erect Temples, and appoint Dayes to worship him, that we might have both times and places to mind us of our obligations to him. These duties we ought as his Servants and Vassals, to perform with all diligence and delight.

But the Devils having banished from the world the true knowledge of God, and established themselves in his room, they obliged man kind to adore them and their Statues instead of God, and usurped by that means all the Prerogatives and supreme Rights of the God-head. For unto them all publick and private Prayers, and Vows were directed, for them the Temples and Altars were built, and the Festival dayes, the Sacrifices, the publick Plays, and such like Ceremonies were instituted, as we shall see in this last Book of this Treatise.

of

Book III.



Of the Honours rendred by the Heathens to their Gods..

CHAP. I.

Of the Statues consecrated to the false Gods.



HE rarest and most eminent Qualities could never free man from the Power of Death, that buries all things in eternal forgetfulness by the assistance of Time. Therefore the I-

images and Statues have been invented to continue the Dead in our remembrance, and to cause them to live amongst their Posteritie, maugre Death, and its tyrannical Power.

These Images or Statues are visible expressions of Reverence: And because they have a relation sometimes to Persons of Honour, who have deserved from us our esteem, they seem to demand some kind of respect; and in process of time they do appear venerable Monuments of former Ages. But the Honour

Of the Honours paid Book III.
 nour done unto them, is intended only to the Persons that they do represent.

Thus in the Church of Christ, He is expressed unto us by Images to raise our mind to the contemplation of this Holy Saviour, and to cause the ruder sort of People to learn the mysteries of his Life and Death. But the Heathens did commit two grievous Sacriledges by erecting Statues to their Gods; *First*, They did acknowledge others besides the true God Almighty, who only is worthy of our services, and of the supreme religious respect. *Secondly*, They did esteem these material Statues as Gods, and did Worship and Adore the Works of their hands.

For we must take notice, that Idols properly are not Images of real things, but of false Divinities, or of such as were unjustly Honoured as Gods; Therefore the Apostle informs us that an Idol is nothing, which cannot be said of the Images of the Saints, because they do express Persons that are really in being.

Besides, we must observe, that the Heathens did adore these very Idols as Divinities, which was not only the mistake of the vulgar sort of men, but of the Learned; Some I confess of them did acknowledge the folly of such Practices. This is confirmed unto us in many places of Holy Scripture, in 14 of *Wisdom*, and in the *Psalms*, where *David* upbraids the Idolaters because they did wor-

ship

Ch. I. to the Heathen Gods.

ship the works of their own hands, Gods that had Eyes, and all the other members of the humane body, but neither life nor action in them. All the Prophets do agree to this, and it was in this manner that the children of *Israel* did adore the Golden-Calf in the Wilderness, and that the King of *Babylon*, with all the Grandees of his Court did call upon *Daniel* to Worship the Idol of King *Belus*. And for this cause *S. Paul* in his Epistles, labours to make his new Disciples understand the extraordinary favour which Christ had vouchsafed unto them, to have withdrawn them from the service of the mute and insensible Idols. The holy Fathers of the Church did often upbraid the Heathens, that their Gods were for the most part nothing but Marble and Metal, which *Arnobius* and many other worthy Persons did acknowledge when they had embraced Christianity. And *Trismegistus* also, according to the saying of *St. Austin*, did really believe that Idols were to be worshiped and sacrificed unto, that Men might obtain favours from them, and decline the Evils which might happen unto them.

We have taken notice of this passage, to oppose it to the Doctrine of *Calvin*, who teaches the contrary, and who publishes to the world, that the *Romanists* do Imitate the Heathens by Honouring Image of Jesus Christ; for he supposeth that the Heathens did consider the Idols but as

A a 3

the

Of the Honours paid Book III.
the naked representations of their Gods,
without any other respect.

We might here mention the most Famous Idols of Antiquity, as the Colossus of Rhodes, Diana of the Ephesians, Minerva of Athens; this last did bear in her Buckler the Image of the workman, formed so artificially, that it was not possible to remove or deface it without a visible prejudice to the whole Piece. But as this discourse is not proper to our design, I shall not insist upon it.

Addit. Not.

* Concerning this state of Conscience. consult Rainold. de Idololat. Rom. Eccles. Sadel. contra Burdeg. Martyr. Loc. com. Melancthon &c.

I cannot let this digression of the Jesuite pass without an Antidote. He pleads for the worship of Images, which he condemns in others; Yet he labours to justify himself, and his Religion from that foul crime, of which the holy Prophets, and the Fathers * of the Christian Church do accuse the Heathens. Whereas it is plain, both by their Practices, and by the Confession of the most eminent of their Doctors, that there is no difference between them and the most superstitious Heathens; If there be, we must confess that the Papists do exceed the former in their Idolatry, and are far more prophane than the others ever were.

First, it is not difficult to prove that there is no difference in the outward practices of the Heathens and Papists in this particular; We need but open our eyes, and we shall see them both Cringing, Bowing, Kneeling, prostrate to the ground, Incensing and Offering to their
several

Book III. to the Heathen Gods.

5

several Images all the Divine Honours that the Body is able to pay unto God. We shall see the Papists as well as the Heathens pour forth their Prayers before the Statues of Wood and Metal, and expect from them assistance in time of need, we shall hear them say unto the Stock, thou art my Father, and to the Stone, thou hast begotten me. The Heathens did cut and lance themselves before their Idols, they did load them with Garlands and Flowers: so do the Papists in all the Dominions of the Pope. They do crown and set them out on their Festival dayes, that they might oblige the People to more respect, they do offer unto them their Riches. It is a common practice in Spain for a Mendicant Fryer to carry with him the Image of the Virgin Mary joyned to his Box, that her credit among the ignorant multitude might stir up their Liberality. They do also afflict and whip themselves before their Images, cut their bodies with Knives, and put themselves to many other needless sufferings for to please God and the Saints. We in England that are ignorant of these follies and extravagant practices, are apt to be deceived with their colourable pretences; but in this particular they are more guilty than the Heathens of Superstition, for they Adore & Pray unto the Images of those that they acknowledge to be no Gods, whereas the Heathens never offered Sacrifice nor worshipped any, but such as they imagined to be in the number of Gods, or such as they desired should be promoted to that Honour.

Jer. 2. 27.

Crudeles dii vestri sunt qui delectantur vesiro sanguine ac nos impellunt ad vitam fundendam, Clemens Alex.

A a 4

But

See what God
saith to the
bowing of our
bodies to the
Idols. Deut. 4.
19.

And S. Hierom
against Ruffin.
lib. 1.

Minucius Felix.

ἡγάματα
θείας μετ-
οίας ἀναπλεα
ἔχει,
was the opini-
on of the Hea-
then.

It seems by the
false Miracles
which the Pa-
pists do ascribe
to the Images,
that they do
labour to per-
suade the peo-
ple that there
is such a Divine
virtue inherent
in them.

But saith the Jesuite, the Heathens did acknowledge the Image to be their God, and so they did adore it, which we do not do; for if our Bodies do bow to a representation, our minds do at the same instant convey our respect to the Person represented. I am certain the Papists cannot say more in this case to free themselves from the suspicion of folly; Than a Heathen doth in Minucius Felix where he wittily disputes with a Christian, and tells him, that he is not so ignorant but that he knows the power and value of the Image before which he falls, which is fashioned and framed by a work-man: I know, saith he, that the Image is but Metal or Stone, but as it is dedicated to represent such a God, or such a virtue of God named Jupiter, Apollo, Mercurius, Juno, &c do not think that my homage doth stop there, my thoughts do direct my worship to God, and his Attributes that I adore, in, and by such an Image. I am certain no Papist can say more for himself than the Heathen doth in this place. Yet these were they that all the Prophets do cry against: How can therefore the Romanists reckon themselves guiltless?

Our Jesuite abuseth Arnobius, to make him approve of Idolatry against his will, we may see what he saith in the 6. Book contra gentes. The Heathens do affirm, that they do not worship the Images, but the presence of God in them. For they did imagine that a Divine virtue was infused into them by a dedication. Therefore I find the Heathens more rational

in

in their practices than the Papists, for the former did really believe that which did require their Devotion, whereas the latter do pay the same respect by the Decree of their last Council, and yet declare that they imagine no such excellency in them, as should oblige them to this humility. Bellarmine their great Goliath, affirms, more that the Images of Saints are to be worshiped properly, and for themselves, and not only with relation to the persons represented. The most superstitious Heathen cannot say more for his Idols, than this Doctor for his Images. I shall not heap up together the horrid abominations, and grievous expressions of the Cross, of the Virgin Mary in their Hymns and Prayers, and the other extravagant opinions of the rest of their Doctors, who go beyond the Heathens in Idolatry, and in robbing God of his Sovereign Right. It shall suffice to see the unlawfulness of bowing to Images. In the second Commandment God forbids the Israelites to make to themselves any graven Image, nor the likeness of any thing that is in Heaven above, &c. Thou shalt not bow down to them nor worship them. This is so plain against them, that they have thought it convenient to dash it out of the number of all the writings that appear to the people in their own Language. And to supply the want of it, they have divided the 10th Commandment into two to make up Ten. It is craftily done not to betray their own weakness, and to banish out of their Decalogue a Commandment, that ac-

cuseth

Concil. Trident.
Sessio 25. De in-
vocat. venerat.
& reliquiis San-
ctorum.

Imagines Dei
Angelorum homi-
num Sanctorum
proprie per se non
autem tantum re-
spectu Prototypi
colenda sunt &
quidem cultu re-
ligioso. Bel. 1.
2. c. 12. Disp.
Tho. Aquinas
is of the same
opinion, so are
all the Jesuiti-
cal writers.
Exod. 20. 4, 5.

Of the Honours paid Book III.

cuseth them of Idolatry in such plain terms.

God will not give his Glory unto another, we must not associate unto him any creature, His Divine Rights cannot without Prophanation be ascribed to any other being, therefore unto God only we must pray, and make our addresses, and as he is a Spirit, we must worship him in Spirit and in Truth.

John 4. 24.

Deut. 4. 12.

Esaias 40. 18.

Rom. 1:

It is not possible to represent God with any Image; Besides, it is forbidden, Moses warns the Israelites, that they should not liken God unto any thing. In our Houses and Temples the Images of God and of Christ, have been esteemed as the prophanations of the sacred Persons that we are to Adore by all sober Christians; Therefore the 7th Council did forbid the Image of Christ to be drawn; unto whom (saith Esaias) will you liken God, or with what resemblance will you represent him? He hath engraven the Images of himself in the great Fabric of the world, and in the beautiful make and disposition of all Creatures, there the invisible things of him are clearly seen, &c. Here it becomes us to adore him by a continual contemplation of his Wonders, Power, Wisdom, and Goodness. All other Images of God do beget in us a mean esteem of his Greatness, and instead of benefiting the simple People, they steal away from him their hearts and affections, which is the direct contrary design of the Gospel. They nourish ignorance and error, for there is no place in the world where so many absurdities of God, and of his Power are believed, as in Spain

and

Book III. to the Heathen Gods.

and Italy, where Images are worshiped I could here mention all the Fathers of the Primitive Church, and many worthy men since, who have abhorred this abuse that is crept in amongst Christians. Claudius Clemens, Bishop of Auxere in France, opposed the Pope, and would not suffer Images in his Diocese, Leo Isaurus, Constantine, Nicephorus, Leo Armenus, Michael Balbus, and Theophilus the Emperors of the East, have been branded with Excommunications from Rome, because they would not subscribe to this horrid Idolatry. And a Greek Historian informs us, that when Frederick I. the Emperour, who led his Army to the conquest of the Holy Land, entred into Armenia, the Christians of those parts did lovingly receive them, because the worship of Images was not admitted amongst them, as amongst other Northern People. I could here muster up an Army of the most excellent men of all ages, who have detested this grievous abuse, that renders Christians ridiculous to Mahumetans. We do not deny a civil respect to the Pictures and Images of the Dead, but to make them or their Prototypes share in any part of that Honour only due unto God, is an extravagancy that we ought to abominate.

Besides, Our Jesuite is grossly mistaken, when he saith that the Images of Saints worshiped, or unto whom men do kneel, are not Idols, because they are representations of real things. The LXX, and St. Paul are not of his judgment, for they call many real things Idols

Aventin. in Anal.

Nicetas Chron. l. 3.

Anno Domini. 1180.

Neub. l. 4.

Xenophon *Exped. Cyr. lib. 2.* Idols. the word εἰδωλον, is composed of εἶδος a Face, and δουλεύειν to serve, and in all the Greek writers, it is taken for the Images unto whom we pay respect and service; Nevertheless, St. Paul saith that the Idol is nothing; I conceive he borrows this expression from the Hebrew word חלול which signifies a thing without form, or an insignificant thing: the LXX upon the 1 Sam. 12. 21. have rendred it thus, μὴ παραισῆτε ὀπίσω τῶν μνηστῶν ὁρῶν, they call there, and in many other passages, Idols of the Heathens, τὰ μὴ ὄντα, things that have no being, which relates rather to Images than to the Originals. The Images therefore of the Heathens had no being; that is, no real being, as they imagined them to have, no power, no virtue, no Soul, nor motion, they were things void of life and action. They were but Wood, Stone, or Metal, that could neither hear, nor deliver us: and are not the Images of the Saints of the same kind? τὰ μὴ ὄντα things without Soul, things void of sense and understanding. What qualities do the Papists fancy in them, that do cause them to excel the Idols of the Heathens? But if our Jesuit will needs apply this τὰ μὴ ὄντα to the originals of the Images, I am afraid the Saints will be found included in this expression. I will say nothing of many that are now adored in Rome, who were never in being, unless in the fancy of some dreaming Monk, or of a religious Romancer. It is certain, that the Saints as they are represented unto us, are not in being, the Bodies have been consumed long ago into

St. Katherine.
St. George, &c.

into ashes. Their Souls are at rest, but unable to hear our Prayers and groans, or to yield unto us any comfort: To what purpose therefore do we make our adresses to these τὰ μὴ ὄντα, or worship those that are not able to receive our respects, or make any returns. Is it not better according to Gods express command, to humble ourselves unto him who is every where, and in our need call upon his mercy, who hath promised to hear us for Christ his sake?

Isaiah 63. 16.
We may find this τὰ μὴ ὄντα, applied to the Dead and buried, in the 42. Gen. 36. Joseph is not, &c.

CHAP. II.

Of the Edifices and Temples dedicated to the Heathen Gods.

THE Pagans did commonly boast of seven stately structures, that were named the seven wonders of the world. The first was the Wall of Babylon, and the pleasant Gardens which Queen Semiramis planted: About this Work 3 hundred thousand men were continually employd for many years. The second was, the Labyrinth of Egypt described by Herodotus, in which 16 large apartments or sumptuous Pallaces were built, to equal the 16 Governments or Provinces of Egypt; There were in it so many wayes and artificial walks, that it was no easy matter to find the way out again. Dedalus took his model upon this to build his Labyrinth in the Isle of Crete.

Vide Martial
Epigr. 1.

Crete. The third wonder of the world, was the Pyramides of *Egypt*, which were of a prodigious height, six hundred thousand men were busy in the building one of them during the space of twenty years, as was commonly reported.

Plin. lib. 36.c.

5.

Herod. lib. 8.

Strabo lib. 13.

The next was the *Mausoleum* of *Caria*, which *Q. Artemisia* built as a Sepulchre for her deceased Husband *Mausoleus*; she enriched it with so many rare ornaments, that it was esteemed one of the greatest wonders of the world. All Monuments of this kind have since been called *Mausolea*. This Queen did love her Husband so much, that besides this Edifice which she erected for him, she caused the ashes of his consumed body to be put into a cup of Wine, and swallowed them, to give him a lodging next to her heart.

The *Colossus* of *Rhodes*, which we have already mentioned, was reckoned amongst these wonders of the world.

The sixth, was the Statue of *Jupiter Olymp.* made by *Phidias* of a hundred and fifty Cubits high. The head was of pure Gold, but the body was of Brass.

But the greatest wonder and incomparable work, was the Temple of *Ephesus*, dedicated to *Diana*. A hundred and twenty large Pillars were to be seen there, every one of them had been the sole enterprise and work of a King, who was resolved to make his Piety and Magnificence appear upon his Pillar.

The

The Temples all over the world, were also stately. I shall not offer to number them; It is sufficient to know that the Princes, and the Nations did imploy their Riches and ingenious inventions of Architecture, only in the building of Temples to their Gods. In which there were always to be seen three Altars. The first at the entry where the Victims were offered and burnt. The second in the middle, and the third at the end of the Temple, in the inclosure called *Adytum* and *Sacrarium*, or *Secreta*, and *Penetralia*. Upon these two last only Perfumes and sweet scents were usually burnt. In this place Beds and Cushions were commonly placed, called therefore *Lestisternia* and *Pulvinaria*, that the People might sit and lean upon them in the Feasts that were there dedicated to the Gods. The Officers of this Ceremony were named *Epulones*. And as these Gods were but of an inanimate substance of wood or stone &c. they could neither eat nor drink, as *Daniel* proved to the King of *Babylon* in the Temple of *Belus*: so that all these rare dishes of Meat that were offered, did turn to the advantage of these wretched Ministers, who did feed instead of their Gods upon the Dainties that were consecrated for their service.

In

Addit. Not.

In this last Chapter, these following particulars of the Wonders of the World, are omitted, which may deserve our knowledge.

The Walls of Babylon built by that Warlike Queen Semiramis, of a fat Clay only found near Euphrates, were very large and high. Plinius speaks of 200 Feet in height; Others of 250, and some of 300: But the ordinary opinion, is, that they were 50 Cubits high, and so broad that two or three Chariots might go upon them in a breast without danger. Diodorus saith that they were three hundred and five Stadia round, that is about 11 French Leagues. This stately Wall, and the great Bridge that did reach over the River Euphrates, this Queen caused to be built in a year.

Sands Journal.

The Pyramides of Egypt do remain to this very day, if we may believe the Travellers that have lately been in that Countrey, but they are mightily defaced by Time. There were three of them; The greatest was built by Chemnis King of Egypt, as a stately Monument of his Power, and to be his Sepulchre after his death. It was placed about 16 English Miles from Memphis or Grand-Cairo: It was about the length of 6 Acres of Land in height, as Diodorus an eye-witness affirms. An Italian Traveller speaks of 250 degrees high, and that it is built of a hard Arabian stone, every one being about 30 Foot long. Chemnis was torn in pieces in a Mutiny of his People, and could never obtain the Honour of being interred in this Sepulchre,

1440 foot high

Vinz. Lor.

Belan.

Ch. II. to the Heathen Gods.

Sepulcher. His brother Cephus succeeded him, and imitated his vain-glorious actions in erecting another lesser than the former, four square. The last was built by King Mycerinus, or as some say by that famous Strumpet Rhodope. Upon this appears a great head of black Marble, of a hundred two foot round about the Temples, and about 60 foot high from the chin to the crown of the head.

The Israelites were employed to build the Pyramides, as some do think. *Αἰχμητός*, a vile fellow. *Προῦ*.

The Labyrinth of Egypt was built by Menis, or Maros King of that Countrey for his Tomb. It is described by Herodotus, as that of Crete is by Diodorus, who saw it in the time of Julius Cæsar.

Labyrinthus, an intricate discourse.

The Colossus of Rhodes was made by Chares of Asia minor, in the space of 12 years, and was dedicated to the Sun. It cost about 44000 pounds English money, and was placed at the entrance of the Harbour of the City, with the right foot standing on the one side of the Land, and the left foot standing on the other; between the legs the tallest Ships with their Masts, did enter into the Haven. When it fell down to the ground by an Earth-quake, few men were able to embrace the little finger of this prodigious Statue.

Artus. Thom. Philostrate.

The Mausoleum of Queen Artemisia, was built by four of the most excellent Artificers of that time. It was square four hundred and eleven feet round and 45 Cubits high: the square looking East, was finished by Scapas, that towards the West by Leocares, the Southern by Timotheus, and the Northern by

B b

Briax.

Briax. Upon the top another Workman placed a great Brazen Chariot, with many wonderful and curious inventions.

The workman was *Phidias* the Athenian. *Josephus.*

The upper part uncovered signifyeth how he is known to the Angels, but the lower part covered, signifies how God hides himself in his works to the inferior creatures. *Suidas.*
**Sueton. in vita Calig.*

The Statue of Jupiter Olymp. was the neatest of all these Works; It was erected by the Eleens a People of Greece, and placed in a Temple dedicated to Jupiter, which was enriched afterwards by many curious representations, and excellent Statues. This of Jupiter was sitting in a Chair half naked, but from the girdle downward he was covered, in the right hand he held an Eagle, and in the left hand a Scepter. * *Caligula* endeavored to transport it to Rome, but those that were employed about it, were frightened from their enterprise by some unexpected accident.

The Temple of Diana at Ephesus, was first begun by *Archiphron*, and seated (for fear of the Earth-quakes) in a Marshy ground; It was 425 foot long, and 220 broad, and 127 stately Pillars were in it. It was rebuilt again by *Alexander's* command, by his Engineer, who laid the Foundations, and designed the ground of the City of Alexandria in Egypt: his name was *Dinocrates*.

Several other places very remarkable, rich and stately were dedicated to the Heathen Gods, the Temple of Athens to *Minerva*, and another in the same City to *Mars*, where the Judges did meet to examine causes of Life and Death. The Pantheon of Rome, to all the Gods, and many more which the Poets do sometimes mention. Now there were several sorts of

Acts 17.

of these Religions houses set apart for the service of the Gods. *Templum*, from *templando*, or *contemplando*, signifies an Edifice dedicated to a God, where the Image of a Divinity was to be seen and worshipped, and which was to be consecrated by the Augures with Prayers in the presence of all the People. *Ædes* was an Edifice dedicated to a God, but not consecrated in such a solemn manner as a Temple.

Fanum, à *fando* to speak, because there the People were instructed in the mysteries of the Heathen Gods, or because their Oracles were given, and the God was made to speak there by the crafty Priests.

Delubrum, signifies sometimes the Place where the Image or the statue of the God did stand, and sometimes a Temple dedicated to more than one Divinity. *Ædicula*, is a diminutive of *ædes*, a holy house; some think it to be a little enclosure where the Image of a God was to be worshipped, open on the top.

These were the names of the places where the Heathens did pay their Devotions to their false Gods: But besides these names, there are several other Corners & parts of holy houses that we must not omit; as *Sacrarium*, which is the holiest place of the Church, or that where every one had not liberty to come, as we may see in *Cicero pro Milone*; which place if you compare with that of *Claudian. lib. 1. de Rapto Proserpine*. *Adytis* *gavisa Cybele profilit*. It will appear, that *Adytum* and *Sacrarium* is the same in these places. *Donarium*, is the place

B b 2

Templum signifies the Heavens, or the Air where Birds do flie, for the Augures to make their Observations.

Cæli. Rhodig.

Vide *Cornelius Tacit. lib. 4.*

Sistere fanum vel effari.

Templum, is to appoint a place to build a Church, which was done by the Augures.

It is called *Sacrarium*.

It is now taken for a Vestry.

Aditus signifies an Entry.

where

*Ælian. v. 1.
Hiflor. l. 2. c. 20*

*Porticus, or
Pronaon was the
Porch.*

*Altare quasi
alta area.*

** a fovendo ignem*

*pro aris & focus
pugnare, to fight
for God and
our houses.*

*ἀρεμῶν τῶ
ἀσπίδα,
suspendere clype-
um, to live in
peace.*

Strabo lib. 15.

where the gifts offered to the Divinities were placed, called in Greek ἀρδανῶν. *Lucus* is a Grove, so thick with Trees planted near some Temples, that it appeared very dark: There the Heathens were wont to worship their Gods, which the Israelites did imitate *Ara*, was a little Altar, upon which the Beasts were burned to their inferior Gods. *Altare*, was the higher Altars dedicated to the superior. *Scrobiculus*, was a round Pit, having in the middle a little Altar, about which the blood of the Sacrifices did run. * *Focus*, is a domestick Altar, consecrated to the domestick Gods, or a Chimney. *Tholam*, was a place in the middle, or on the top of the Temples, where the soldiers did hang up their Arms, and dedicated their spoils, and where the Pictures were placed, as may appear by this expression of Statius, *figamque superbis arma Tholis*.

Now these Edifices dedicated to the Honour of the Gods, were not all of the same Fabrick; some were built with open Roofs in the middle, others were shut as our Churches. The Persians had none for their God *Mithra*, who is the Sun; therefore he was worshipped in a Grove.

Neither were Temples dedicated to all sorts of Gods: amongst the Romans and Greeks we shall find this distinction, that the Altars and Temples were consecrated to the Celestial Gods, and to those that were admitted amongst them. The Foci, or Chimneys to the earthly or Penates, and the Caves, Dens, and low Huts to the infernal Gods, and to the Nymphs and Field

field Divinities, as *Homerus* takes notice. *Porphyrus*. *Odyss. 13.*

Ἀρχὺς δὲ δαυτῆς ἀντρον ἐπέεσσιν ἠερεῖσιν
ἱερῶν νυμφῶν αἱ Νηϊάδες καλέονται.

CHAP. III.

Of the Sacrifices offered to the Idol Gods.

THE Devils the sworn Enemies of God, & of his Glory, were not satisfied with the offerings of the fruits of the Earth, and of all manner of Creatures that were commonly sacrificed to them; but they were so barbarous as to require also human victims, Men and Women to be butchered, and burnt alive upon their Altars.

Virgil informs us how *Aeneas* chose eight young Gallants of the Prisoners that he had made upon the Enemy, to sacrifice them to the Gods of Hell for the sake of *Pallas*. This custom hath been in use also amongst the Romans, as well as amongst the other People of the world. The Parents did sometimes dedicate their young Infants to the Household Gods, for the good of the rest of the Family. The *Scythians* who did inhabit about that part that is named *Taurica*, did sacrifice to their *Diana* all strangers whose unhappiness it was to fall into their hands, as we have seen in the story of *Orestes* and *Iphigenia*.

Iphigenia. Bacchus also had an Altar in *Ar-
cadia*, upon which a great many young
Damsels were to be beaten to death with
bunches of Rods. This was also practised
by the *Lacedemonians*, who scourged their
Children in honour of *Mercurius*. The
Germans, and the *Cimbri* did sacrifice also
Men, when they had cruelly tormented
them. Some of the Heathens did choose the
aged, to cast them into a River to please
their Gods, and to free themselves from the
trouble of their companies, especially when
they grew decrepit and useless, therefore
they were called *Senes de pontani*. The Peo-
ple of the most Northern Climates, did
dress for them a Feast, where they did make
merry with their friends, and then they did
crown them with Garlands, and cast them
down from the top of a high Rock into the
Sea. *Cesar* in his *Commentaries* speaks of
the ancient *Gauls*, who did trim up a great
Statue made of branches of *Ozier*, and then
did fill it with Men alive, to burn them toge-
ther to their Idols. *Alexander ab Alexandro*
mentions a certain *Aristomenes*, who in a
Sacrifice caused 300 Men to be slain in ho-
nour of his God. Many of them did offer
their own Children, which was an ordinary
practice amongst the *Egyptians*, and amongst
the People of *Palestina*. The Holy Scri-
pture doth reproach it to the *Israelites*, who
were so vile as to imitate these abominable
inhumanities, in causing their Children to
pass

pass between two fires so often, till they
were miserably scorched. They did also shut
them up in a hallow Idol of Brass called
Moloch, that was red hot; and whiles these
innocent Victims were consuming in this
manner, they did sound the Trumpets, and
beat the Drums and other Instruments, that
the People might not hear the complaints
and outcries of the poor creatures; There-
fore this place was called *Tophet*, that is, a
Drum. *Achaz* and *Manasses* Kings of *Judea*,
were so wretched, as to cause their Children
to pass through this Fire: From hence we may
see, unto what excess of impiety and wicked-
ness they were arrived by the Devils perswa-
sions. The Sacrifices that were offered for
the deceased, were no less inhumane, for
many Nations did keep this custom at the
Funerals of Persons of Quality, to kill and
burn with them such as had been acceptable
to them in their lives; and such as were
judged able to do them service in the other
world. Some did take in War as many Pri-
soners as they could, to sacrifice them at
this time, as *Virgilius* tells us; and *Homerus*
relates how *Achilles* butcher'd twelve *Trojans*
to *Patroclus* his dear friend. Also that fa-
mous Gladiator *Spartacus*, who was so in-
dustrious and daring, as to raise an Army
of Slaves in *Italy*, and to march against the
People of *Rome*, did force 300 of his Pri-
soners of War to kill themselves in honour
of his Captains slain in the Fight, to pro-
cure

cure unto them the favour of the infernal Gods. This cruel Ceremony became so ordinary amongst the Romans, that scarce any of the Chieftains of the Commonwealth, or of the Emperors did die, but several thousands of Gladiators did follow them.

Now there were several Kinds of Sacrifices amongst the Heathens: When they were made for the increase of the Fruits of the Earth, which was done after that they had led the Victim round about the Fields. These Sacrifices were named *Ambarvalia*, or *Ambarvales hostia*. Sometimes they did offer a hundred Beasts at a time; as a hundred Oxen, and this was called *Hecatomb*. We shall not insist upon the different kinds of Offerings, but proceed to the principal Ceremonies that were commonly observed.

First, a choice was made of the Animals according to the disposition of the Gods unto whom the Sacrifice was to be offered. For Mars did love no creatures, but only such as were furious and war-like; as the Buck which was not lawful to be sacrificed to Jupiter. Neptune did affect the Horse and the Bull. The He-Goat was dedicated to Bacchus, because it is a creature that spoils the Vineyards. The Cowes were killed in honour of Ceres, and of Juno. The She-Goats were offered to Diana, and the young Kids to Faunus, &c.

They were to be very careful to see that the Victims had no blemish nor spot, there- fore

Others went about the City and were named *Amburbales hostia*.

fore it was to pass through a Ceremony called *Lustration*. This was also practised with them who were present at the Sacrifices. If they had any natural defect, they were to be gone. The Herald gave them notice, by crying *Procul este Profani*,

Afterwards the Priest did take a lump of burnt Corn, bruised with Water and Salt, named *Salsa fruges*, or *mola salsa*, or *libum adorem*: sometimes he did take Meal mingled with Salt, to cast it upon the Victim; for without this, no lawful sacrifice could be performed.

At last, when the Beast was kill'd, it was laid upon the Fire, while those that did offer it were to hold their hands upon it, and Pray with the Priest; afterwards Wine was poured into the Fire. If it was an *Holocauste*, all was consumed by the Flames, otherwise a part of the Beast was laid aside for the Priests, and the other for them that did give it.

After this, they did dance round about the Altar, singing Hymns and songs in honour of the God unto whom the sacrifice was made. In these Hymns there were three Stances or Parts; The first called *Strophe*, was sung in turning from the East to the West: The other named *Antistrophe*, in returning from the West to the East; then they did stand before the Altar, and sing the *Spode* which was the last part of the song. All this while it did concern the Priest to be

Pocula lustrabant sulphure & aqua pura & aliquando cum ovo & pisce.

Talibus orantem distis aram, tenentem Virg. 4. Æneid.

be wonderfully intent about his business. The Herald was wont to forwarn him by these words, *Age quod agis*, as he did the People in the beginning, by telling them *savete linguas*; thereby he did signify unto them, how every one was to hold his peace.

Addit. Not.

There was a great difference in the order and manner of the Ancient Sacrifices. The chief was between the Honours offered to the superior Gods, and between those that were paid to the Infernal, the Maritime and Terrestrial Gods.

First, The superior Gods did require high Altars in eminent places, and their Temples were to be built upon such high ground, that they might without any impediment receive the first Rayes of the Suns rising upon our Horizon. The Priest was to appear in a Purple or a white Gown, and before he did approach the Altar, he was to wash his hands in pure water. The Heathens did fancy that this washing did cleanse at the same time the Soul from its default, and render it acceptable to the Gods. He did then lead the Victime to the Altar with Garlands and Ribbons upon his own, and the beasts head, followed by a crowd of people. The Purveyor of Wood had a care to provide such as was acceptable to the Divinity. It was the custom, when Sacrifices were to be offered to Jupiter, to offer some preparatory things, called *Præcidanæ hostiæ*, to the Demones or Angels,

This they Borrowed from the Jews, and most of their Ceremonies, see Court Gentil. Theoph. Gale. They were to wash the Victims all over, and to purifie the vessels with oynions, water, brimstone, and an egg.

gels, that they might intercede and convey the Prayers safe up into the presence of God: If they did not seem happy by some unluckie Sign, they did then offer others, which were called *Succidanæ hostiæ*. The Victime that was to be offered, was to remain near the Altar a little space of time, during which the Priest did offer a set form of Prayer to Janus and Vesta, then he did mark the Beast with his Knife from the Head to the Tail, and if it did appear unruly, and unwilling to stay there longer, they did imagine that God would have none of it, therefore they did fetch another. After these, and other frivolous Ceremonies, the Priest did lay upon his Head and Back his *mola salsa* mingled with Frankincense, and did himself taste of a cup of Wine, causing the Assistants to do the like. The remainder he did pour between the Horns of the Beast, taking from that place a few hairs, which he did cast into the Fire, and this was called *Prima libamina*. The Priest did then command an Officer to kill the Beast, which he did by striking him down, or by cutting his throat. The Assistants did then help to flea him, light the wood, and do other inferior offices, while the Priest or Soothsayer with a long knife did turn the Bowels up and down, to observe them better, and to tell his judgement, for it was not lawful to handle the Bowels with the hands: After this the Priest did cast some Frankincense in the Fire with Wine, and did take that part of every member which his Ministers had cut out in

From hence comes immolatio.

This custom is called *libatio*. *libans* to taste.

Wine was unlawful in the Sacrifices of Ceres. Plautus.

Natal. Com.

a Platter called Discus, or Lanx, to cast it in to the Flames. This action was named Litare, to appease or satisfy with Sacrifices. Whiles, this was a burning, the Priest, and the Person that did give the Victime did jointly make their Prayers to the God, with their hands upon the Altar. Afterwards they did go aside with the Assistants, to Feast upon the remaining part of the Beast, singing the Praises of their God. After the Banquet, they did return to the Altar, and cast into the flames the morsels of meat that were left, with the tongue, and some Wine, and then did return thanks to the God for the Honour and advantage of sharing with him in the Victime offered to him. The solemnity was concluded at Rome with Prayers to Janus and Vesta, the Gods unto whose protection the Empire was chiefly recommended.

They did offer Sacrifices also to their deceased friends, a barren Cow was killed: blood, with Wine was poured forth.

The hair of the living was cut off, and offer'd unto them, &c.
Natal. Com.

These Sacrifices were performed in this manner, in honour to the Superior Gods, unto whom they did pray standing, as they did to the Infernal sitting.

The Gods of the Air did require some alteration in the Sacrifices; for the Heathens did adore them with musical Instruments, and melodious Songs, more than the former. The Maritime Gods were worshipped near the Sea, and the blood of the Victime was reserved in a Platter, to be poured forth into the salt water, which was not practised in the Offerings of the superior Gods. Unto the Infernal Divinities Sacrifices were performed in the night; their Beasts were black, and they were offered to them

them in some Cave or dark place, unless it be to Pluto, whose Sacrifices did differ from the Celestial only in this; that instead of Wine, they did pour Oyl in the Fire, and the Priest was cloathed in black. Virgil takes notice, and so do many of the Greek Poets, that the Gods did delight in the number Three; therefore they did three times drink in honour of their Gods, and did walk round the Altar thrice.

The Priest of Pluto was cloathed in black.
Terque novas circum felix eat hostia fruges.
Virg. Georg. lib. 1.

Numero Deus impare gaudet.

Unto the Nymphs and Divinities of the Fields, the Heathens did usually offer Milk, Honey, and sweet Wine in their Sacrifices: And to the Male Gods they did usually kill male Beasts, and the Females to the Goddesses.

ἐπὶ λάνει δὲ βριμναῖοι κούροισι
τρυφὸν ἐχέμεν.
Appollon. lib. 3.
Ἄρτου.

These are the Vessels used in the Sacrifices, and the proper names that are found in the Authors for things with which we are not acquainted.

Thuribulum, was a long Pot like unto a Pitcher, in which Frankincense was burned.

Præfericulum, a Vessel of Brass not much unlike the former.

Rosinus.

Sympulum, was a little Cup out of which they did drink in the Sacrifices.

Capis and Capula, was a Cup with Ears.

Candelabrum, a Candlestick.

Patera, an open Dish or Platter.

Secespita, was a large chopping knife with a long handle, to cut off the head of the Beasts.

Dolabra, was another cutting Instrument.

Enclabria, were the Vessels of Brass put upon the Tables of the Gods.

Aspersorium

Asperforium, a Vessel with small holes to sprinkle the Holy-water.

Aquiminarium, or Amula. a Vessel proper to keep Holy-water.

CHAP. IV.

Of the Priests of the false Gods.

THE Heathens had always Priests, that is, certain Persons dedicated to the service of the Gods, to render their Sacrifices and Religion more stately : These had the oversight of the things offered to their Gods, and the care to keep the Holy Vessels and Instruments.

The *Curetes* or *Corybantes*, who were also called the *Gauls* of *Phrygia*, were the Priests of *Cybele*, as we have said in the 2. Chap. of the 1. Book. *Vesta* had her Vestal Virgins established at *Rome* by *Numa Pompilius*, who gave unto them their manner of living, their Laws, and commanded them to keep always burning a Fire, dedicated to this Goddess; For as *Florus* takes notice, He appointed this Holy Fire to keep a continual Watch and Guard for the safety and defence of the Empire, as God had the Stars that shine in the Firmament for the good of the World.

There

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There was another sort of Priests called *Lupercales*, instituted by *Evander* in honour of *Pan*; and *Romulus* chose the children of *Acca Laurentia*, to offer Sacrifices for the happy increase of the Fruits of the Earth: Unto them therefore and their Successors, named *Fratries Arvales*, the people did make their addressees on such occasions. *Numa Pompilius* established in *Rome* many sorts of Priests, to give more splendor and credit to Religion, and the worship of the Gods. The Priests of *Mars* were the *Salii*, because they did perform their Devotions always in skipping. They were intrusted with that little Buckler named *Ansile*, which was sent from Heaven as a Token, to confirm unto them the Empire of the World. While that was safe, the Commonwealth was to suffer no harm, but to continue in prosperity.

Not to trouble the Reader with all the distinctions and several kinds of Priests, we must take notice, that the Kings did exercise the office of Priest, that it might appear more Honorable; And in the Sacrifices there was an action proper for them to perform. Therefore *Numa* fearing that in Process of time, that the Kings might come to neglect it, by reason of the weighty Affairs of War that might otherwise imploy them, he established to every God one to supply the Kings place, named *Flamen* from *Filamen* a woollen thread that was usually tyed about their Temples. These *Flamines* did bear

They did run naked about the streets, and the barren women did strive to rouch them, fancying a blow from them able to render them fruitful, See *Juven. Satyr. 2.*

They were named *Crepi à crepitu Scutorum*, and *Germani* by *Cicero*.

Creabantur à populo Comitibus curiatis. A. Gel. lib. 15. cap. 27.

the

the name of their several Gods unto whom they were consecrated: *Jupiter's* was called *Flamen Dialis*, and the chief of *Mars*, *Flamen Martialis*, &c.

The *Flamen* of *Jupiter* was the most honourable; therefore he was admitted to wear a white Hat, with a purple Gown, called *Trabea*, which was the cloathing only of the Gods, Kings, and Augures, or Soothsayers in performing their Office.

When the Kings were banished out of *Rome*, one of the Priestly order had the name of King while he was doing his Function, that the People might not fancy that there was something wanting amongst them in the worship of their Gods, therefore they did acknowledge a Royalty in their Sacrifices; but none in the Government of the Commonwealth.

In *Rome* Priests were establish'd, not only to serve in the Temples, and at the Altars: Some of them were appointed for publick Affairs of State. As the *Feciales*, who were to assist in the treaties of Peace made with forreign Nations. It was not lawful to conclude any business of Peace or War, until they had pronounced it just. When the War was intended against any Nation, the chief of these Priests called *Pater Patratus*, was sent to declare it. And when the Articles of Peace were concluded, he did appear before an Altar, with a Hog at his Feet, which he did knock down, desiring

the

the Gods, that those who did break the Treaty by any hostility might perish miserably, as that Hog.

There were also in *Rome* several sorts of Soothsayers, whose Office was to foretell the things to come, and to enquire into the will of the Gods when any business of importance was in consultation. Some of them named *Haruspices*, did draw their conjectures from the sight of the Entrails of the Victims offered to the Gods. The *Augures* did Prophesie by the flying and motion of the Birds in this manner. The Soothsayer did ascend upon some eminent place with the *Augural* Robe upon his back, and in his hand a crooked staff called *Lituus*, with which he did limit a certain space in the Air named *Templum*; the Birds that did fly within this space, did intimate the things desired, and they were called *Præpetes*: but the other Birds that were consulted when they did sing, were named *Oscines*.

It was also the custom of the *Romans* to Divine by little Chickens while they were feeding; if they did greedily devour their meat in such a manner that a part of it did fall again to the ground, they did esteem it a most happy sign. This was called *Terripavium*, or *Tripudium solistimum*, because when the meat did fall back again, it did strike the ground: if these Pullets did eat nothing, or but slowly, they did interpret it for a dangerous sign. This is that which did cause

C c

Certain addition
core sortes. Ovid.
Metam. lib. 15

the

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the *Roman Armies* to March or stay, and which did govern the Empire; for it was not lawful to resolve upon any business of importance until these Oracles had been consulted.

Named *Amal-*
thea.

But *Numa Pompilius* established above all these Orders of Priests, a Society or College of Eight *Pontiffs*, with a Chief, who was Supreme; His office was to regulate all the Ceremonies that did belong to the Worship of the Gods: He had in his custody the Books of *Sybilla Cumana*; She was one of those Virgins who did shew an innocent life in the midst of the corruption of the Heathens. They being all inspired from Heaven, did foretel many of those things that relate unto Jesus Christ, and unto the chief Mysteries of his Life. But the Heathens did shut their eyes to these Truths; so that they never came to understand these Predictions till the preaching of the Apostles when they left Idolatry.

In this Discourse of the Priestly Orders, we have only mentioned those that are proper to the *Romans*, and that were in greatest credit. Amongst the *Greeks*, and the other Nations of the World, there were some that did the same Offices. *Diodorus Siculus*, *Julius Cesar* in his Commentaries, *Strabo*, *Berosus*, and others, do mention sufficiently the *Druids*, who had an inspection into all that relate to the Worship of the Gods amongst the *Gauls*. They were so

cruel,

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cruel, that they did ordinarily murder Men upon the Altars of their Gods. At the end of the year their custom was, to go with great Reverence, and gather branches and leaves of Oak, to make a Present to *Jupiter*, inviting all the People to the Ceremony by these words, which they caused to be proclaim'd; Come to the Oak branches. The new year.

These *Druids* had the Tutoring of the young Children, who did commonly remain under their discipline, and in their keeping about twenty years. They did teach them many Verses, which they did learn by heart without the assistance of any writing. Those who had not been instructed by these *Druids*, were not esteemed sufficiently qualified to manage the Affairs of State. In their General Assemblies, they practised that which *Pliny* relates of the Storks, who usually tear in pieces the last that comes to their Meeting, to oblige the rest to be more diligent. This Spirit of cruelty, natural to the Devils of Hell, did appear, not only in the Sacrifices of these Men, but also in their Schools; for it is reported of one of their Doctors, named *Herophilus*, that he did teach Anatomy in his life, over the bodies of seven hundred living Men, that he opened, only to shew the secrets and wonders of Nature.

Of the Honours paid Book III.

The Superstitions of the Heathens were invented at several times, and by many persons. It is probable, that Javan the Son of Japhet, did establish a Religion in Græcia, where he fixed; but I cannot imagine how Noah, unto whom some do attribute the names of Janus, Saturnus, Gallus, Vertumnus, Oenetrius, &c. should leave his Vineyards and Plantations in Asia, to seek others in Italy, unless he had been forced out of his Habitation by his Sons, which is not likely; Therefore as Javan first planted in Græcia, and established Religion there, we must imagine after the confusion of Babel, some did settle in Italy, and appoint the Worship of the true God, for several antient writers do assure us, that the first Men of the world had neither Images nor Statues, nor any visible representation to adore: In process of time, it is likely Religion was neglected in Italy by the Parents, who did rather mind their worldly affairs, than the eternal concern of their Childrens Souls: when the Countrey was peopled with Inhabitants, Saturnus arrived out of Crete, and taught the People a Religion suitable to the weakness of their Capacities, and the ignorance in which he found them. The Posterity of Ham that planted in Egypt and Africa first brought in the corruptions of Idolatry, as we may read in Herodotus; from thence the ignorant Phœnicians borrowed them, and recommended them to the Greeks, who taught them to the Romans, and so they spread by degrees all over the world. Evander is said to be the first who established

Herodot.

Rofinus.

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a Priestly Order in Italy. Afterwards Æneas, Romulus, and Numa Pompilius did increase the number of Religious men, according to the number of the Gods whom they did worship. When Rome was in its Zenith of Glory and Power, these were the Names and Offices of their Priests.

I shall not mention the Corybantes, the Lupercales, the Vestal Virgins, and those that are named before.

Petitij & Pinarij were the Priests of Hercules, so named of two old men called Petitius and Pinarius, who were the first who entred into the Office.

Titij, Sodales, were Priests of Apollo, as Farnabius upon Lucan imagines, they were properly Soothsayers, who did foretel from the motion of certain Birds the events of the time to come, as may appear by Tacit. Annal. lib. 1.

There were several sorts of Flamines, the chief was that of Jupiter, called Dialis, who had many extraordinary priviledges, and a great power in the City.

The next was Flamen Martialis, of Mars, who was to be of the Family of the Senators, as Volcanalis was of a Plebeian race. Every God had a Flamen or Chief Priest, in process of time.

a Salij, were the Priests of Mars; their Governor was named Magister Saliorum.

*Duumviri and Decemviri, were those that did keep the Books of Sybilla Cumana, in a Chest

Salios duodecim
Marti gradivo
Legit, &c.

T. Livius. lib. 1

The Duumviri were under the chief parties appointed to keep the Books of the Sybils.

of Stone in the Capitol, when they were burnt with the Temple. These Men were continued, and increased to fifteen; therefore they were called Quindecimviri. It did belong to their Office to celebrate the Secular Solemnities.

Rosin. Ant. Rom.
lib. 3.

Epulones, Were the Overseers of all sacred Banquets, appointed by the Pontifices.

Camilli & Camillæ, were under Officers in the Sacrifices.

Ædiculus, or Ædicus, is He that kept the Temples, and the Keys in his possession.

Cal. Rhodig.
ver. Iestion.

Popæ, are the under Officers, who did tie the Beasts in the Sacrifices. They were called also Victimarij.

Præficæ, are the Women that were hired to weep for the dead.

Designator was
he who did order
the funeral.

Vespa and Vespillo, was he that did place the Urns or Ashes of the dead in the ground.

Pater Patratus, the chief of the Feciales, did declare the War, by casting upon the Land of the Enemy a Lance bloody at the end; Therefore Ovid lib. 6. Fast.

Hinc solet hasta manu belli prænuncia mitti

In Regem, & Gentes, cum placet arma capi.

The Colledge of Chief Priests was over all the rest. Their Pontifex maximus, the first of their Order was created by the People, until the time of the Emperors, then this Title was annexed to the Chief Magistracy. When the Emperors became Christians, they were called Pontifices

Pontifices maximi, until the time of Gratianus, as Zosimus informs us. This Order was not subject to any Magistrate; they did command over all the Priests, and did appoint the Ceremonies belonging to the worship of the Gods.

Bonis avibus,
vel malis avibus
agredi aliquid,
Prov.

The Books of the Sybils so often mentioned in the Authors, were Three, She was a Prophetess who dwelt in a Cave near Cumes in Italy, far from all acquaintance and society of Men. When she had composed nine Books of the time to come, she brought them to Tarquinius Priscus to be sold, and asks about three hundred pounds for them, which he refused to give, she burnt three of the Books, and required yet the same price; but the King would not disburse so much, she went away, and burnt three more, and then returned to demand the same rate for her Books, which when the King had well considered, by the advice of his Soothsayers, he gave her the money. In all difficult occasions these Books were examined by the order of the Senate. We have yet some fragments of this Sybil gathered out of several writers.

Folium recitare
Sybillæ. Juvenal.
Sat. 8.
Her Oracles
were written
upon the leaves
of a Tree.

There are nine or ten Sybils in all; They did Prophecy concerning Christ so plainly, that we have cause to suspect the Greek Verses that bear their name, to be written after our Saviours Death. There have been Sybilla Persica, Lybica mentioned by Euripid. Delphica, Cumana, Erythræa, Samia, Tyburtina, Hellepontica, Phrygia, and Cumæa.

CHAP. V.

Of the Festival dayes that were appointed in Honour of the Gods.

THE Festival Solemnities of the Heathens were suitable to their belief and fancy of the Gods; and the Ceremonies that they used, were nothing but expressions of things proper to the Divinity whose Festivals they did keep. As we have already taken notice, when we have spoken of *Cybele*, and of *Bacchus*. In the Festival of *Ceres*, her Worshipers did run up and down with lighted Torches in their hands, because that she did in this manner run about the world after her Daughter *Proserpina* to seek her out. The Inhabitants of *Eleusis* in *Greece*, appointed this Ceremony that was to be acted only by Women, who did in the Temple of *Ceres* commit a thousand shameful pranks. And because *Ceres* did not reveal her secrets, nor discover her design, until she had heard of her Daughters welfare, it was not lawful to declare what was acted in her Temple during the Festival. We cannot without blushing speak of the liberty that the *Roman Dames* did take in the Festivals of *Venus* and *Priapus*. In some places on the dayes

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dayes consecrated to *Pallas* the Goddess of War, the Damsels were commanded to meet together, and fight one against another, until some did fall dead to the ground. At *Rome* in the Festival of the *Lupercals*, the Priests did run naked about the streets with Goat skins in their hands, because heretofore the *Romans* did happily recover their Beasts when they did run in this manner after them who had driven them away, whiles they were sacrificing to the God *Pan*, whose Priests were named *Luperci*, from the place where his Altars were erected, called *Lupercal*.

Lupercal was the place where *Romulus* and *R.* were nourished by a Bitch.

The *Saturnalia*, were Festival dayes instituted at *Rome* in honour of *Saturn*, in the month of *December*; while they lasted, the People did send gifts to their friends, and the Slaves did Lord it over their Masters, and commit many extravagancies and disorders.

The *Greeks* were mightily addicted to the observance of these Festival dayes; as the *Athenians* in keeping their *Panathenea*, that were appointed in honour of *Minerva*.

The *Egyptians* did consecrate their greatest solemnities to the God *Apis*, or *Serapis*, which was an Oxe, bearing upon his hide some particular marks: He was to live a certain number of years, and then the Priests did drown him in the River *Nilus*, and all the Land did mourn and lament for his death, until another was found with the same marks

marks upon him, which caused an universal rejoycing all over the Countrey, exprest by all manner of Sports and Banquets.

Thus the other Nations did dedicate Festivals in honour of their Gods, to such as were proper to certain places, called *Indigetes*; as also to their Domestick Divinities, and to those illustrious Men, who were enrolled among the number of their Gods. These last when they were consecrated by an *Apotheosis*, were also named *Indigetes dii*, because they were freed from all want of earthly things.

The *Consecration*, was a Ceremony invented by the *Romans* in favour of their Emperors, unto whom they did pay Divine honours: The manner of it is thus described by *Rosinus*, and by *Herodianus*. The Body of the Emperor being buried according to the usual custom, his Effigies of Wax was placed at the entry of the Pallace upon a large bed of Ivory, sumptuously adorned: The Physicians did visit it during seven days, and treat it as if it were alive in the fit of sickness. In the mean while all the Senate and Nobility of Rome were present in mourning Habits. When these dayes were expired he was held for dead; therefore they did transport him to a publick place, where the Magistrates did quit their Offices, there the new Emperor was wont to ascend to a high Pulpit, called *Rostra*, because it was adorned with the Sterns of Ships taken from

from the enemies in Sea-fights; from hence he did make a Funeral oration in honour of the deceased. Afterwards they did carry this Image of the Emperor out of the City to the Field of *Mars*, where a Pile of *Aromatick* wood was erected to burn it: in the mean while the *Roman* Gentlemen did ride round several times in order. At last the new Emperor with a Torch did set the Pile of wood in a flame; At the same time an Eagle was dismiss from the top of it, which was imagined to carry the Soul of this new God into Heaven.

When this *Apotheosis* or *Consecration* was ended, the People did Feast and divert themselves with all manner of sports. And this day was appointed as a Festival day, to be employed in particular Sacrifices or in Feasting before the Gods, as we have said in the second Chapter; or in seeing all sorts of Plays.

The Festival days of Rome were many; *Addit. Nat.* these were the chief. The Kalends of every Month were dedicated to Juno. On the first of January the Romans did send gifts to their friends, *Srenæ.* with good wishes for their health. In this Month were the *Agonalia*, dedicated to the God of Action. New years gifts

Carmentalia, in honour of *Carmenta* Evend's Mother. In the following Months were the *Terminalia*, Consecrated to *Deus Terminus*. The *Idus*, or the 15th day of March, in which *Julius Cæsar* was murdered, was named *Par-ricidium*. *Lemuria*

They were instituted by Romulus after the murder of his Brother Remus, and called Remuria. Ovid. lib. 5. Fast.

* Lemuria, in which they did Sacrifice to the Hobgoblins, was in May.

Bellonaria, were the Festivals of Bellona, in which the Priests did offer to her nothing but their own blood. Lucan lib. I. Pharf.

quos sectis Bellona lacertis:

Sæva movet

Every God had a Festival appointed for him, called by his name, Ovid in his Fast. mentions them all.

Juvenilia, were appointed by Nero at the first shaving of his Beard.

CHAP. VI.

Of the Playes of Greece appointed in Honour of the Heathen Gods.

THE Playes and the Combats in which the youth exercised themselves anciently, were not invented only to fit men for the War, or to divert the People; but they were instituted in Honour of the Gods, whose Festivals were kept with such kind of sports. Therefore they did begin them in sacrificing to the Gods, and did finish them in the same manner. Besides Homerus tells us how in the Temples they did exercise themselves at many petty Playes, when he speaks of those who did handle the Dice before the Altars of

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of Minerva. He informs us how Palamedes invented in the Siege of Troy, the play of Chess, not only to entertain the Soldiers in action, but also to instruct them in the craft of War; so that this was received instead of the play of Dice, which remained afterwards amongst none, but the rascality of the Army; for the Persons of Quality did commonly pass the time away with this sort of Play, which was also used in the Temples of the Gods.

Amongst the Combats and publick Plays, besides the Instruments of Musick, and the Songs, there was the running in a Race, one of the most Antient and chief of the Exercises. The next was Skipping. The third was the casting of the Stone, or of the Bar, which was of Iron, or of Brass, round, and of a considerable weight; They who did cast it highest, or farthest, did get the prize. The fourth kind of Play was Wrestling; when two Antagonists annointed over with Oyl, and all naked, did strive to cast one another to the ground. The fifth was the dispute at Cuffs, the Combatants, named Pugiles, did tie about their hands hard thongs of an Oxes hide, called *urores*. These last Playes were named *Gymnici*, because the Parties did fight all naked. *Palæstra*, was the place where they did exercise themselves to attain to a perfect Activity. The Masters who did teach there, were called *Gymnastæ*. Some were wont to act in 5 sorts of Playes, they

βαρὺς λίθος,
vel *δίσκος*.
Harpastum, was
round and rold
on the ground.
*Sive Harpasta
manu pulveru-
lenta rapis.*
Mart. in lib 4.
παλαίστρα, is
either the place
or the exercise.
γυμνασίον, is
the place where
they did learn.

πένταθλος, the
five sorts of
Combats.

ἀπὸ τῶν πάν-
των κρατῶν.

because they
did imploy all
their strength.

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they had therefore in Greek the name of *Pentathletæ*; such as did overcome were stiled *Pancratiastes*. This word is taken also for a strong wrestler.

The four General Assemblies, or sacred Games that were so famous in Greece, and that were kept constantly at the appointed times for a long while, did consist of no other sports. The most Illustrious, and the chief were the *Olympick Games*, instituted by *Hercules* in Honour of *Jupiter Olympius* near the City *Olympia* in the Province of *Elide*. There the Conquerors did receive no other reward than a Crown, made with a Branch of an Olive-tree. Every five years they did meet upon the place. Afterwards the *Pythian Games* were Consecrated to *Apollo*, in remembrance of the Serpent *Python*, that was kill'd by him. In these the Conquerors were Crowned with *Lawrel*. The *Isthmian Games*, dedicated in the *Isthmus* of *Corinth* to *Neptunus*, were appointed by *Theseus*; There the Conquerors were Crowned with the *Pine-tree*.

The fourth sort of Games kept in the *Nemean Forrest*, were instituted in honour of *Hercules*, who had so valiantly overcome a *Lion* in that place. Some say that these last Games were ordained in remembrance of *Achermorus* the Son of King *Licurgus*; for when the Men of *Argos* did march with *Adrastus* against *Thebes*, the Nurse of this little Prince having laid him down upon the grass
near

τὸ ἀρσενεῖσιν
ἀνδράσιν ἅν
Ἑλλάδα, τα-
ραρεῖς ἱροὶ οἱ
δύο δὲ θνη-
τῶν, οἱ δύο
δα θανάτων.
Ζῆνος, λήϊοι-
δαο, παλαι-
ωνος, ἀρκεμύ-
βοιο. Ἀθλα
δὲ τῶν κόππος
μῆλα: σέλινα,
πίτυς.

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near a Plant of *Smallage*, to shew the Army where they might recover some Water, they being extremely afflicted with thirst in this place; A great Serpent in the mean while kill'd him. *Adrastus* and the Captains of his Army after this mischance, appointed these solemn Games in honour of the Child, to be celebrated every five years, to comfort his afflicted Father *Licurgus*, commanding that the Judges should appear in mourning, and that the Conquerors Crown should be of *Smallage*. At last after a certain number of years: Besides these five kinds of Exercises, named *Pancrace*, or the *Quinquertium*. The *Horse-race* was added, and the running with *Chariots*, which was performed in a *Hippodromus*, called *Stadium*, because of its length, that was of one or more Furlongs; as also *Circus*, because it was of an Oval Figure; from hence these sports were named *Circenses* in Latine.

The *Circus* of the *Olympick Games*, had the River *Alpheus* on one side, and the other was Armed with naked Swords stuck in the ground. The place from whence the Runners departed, was named *Carceres*; And many times there was nothing but a Line, or a small Cord stretcht before them, to keep in the Horses that waited for the signal to run. In this manner they were kept in together, until they did depart towards the *Butt*, where an *Obeliscus*, or a low Pillar was erected: They were to run seven times round
about

hence the Prov.
Herbam dare to
acknowledge
the victory.

σάδρας, or
σπόμας.

about it before they could deserve the Prize. And if it did happen by mischance, that these Chariots in turning round, did but touch at the Pillar, or at the other Chariots, they were immediately broken to pieces, for they did run, and were drawn in a very furious manner.

They who did run on Horse-back, did often lead two together; They were so dexterous and so quick, that in the Race they did sometimes skip from one Horse to another; for that cause they were named *Desultores* or *Desultorij*: From hence it is that the Romans did borrow their Proverb, *Desultoria natura homines*, that is, *Men of a changing nature*. Some intelligent and wise persons were chosen in these Games, named *Hellanodicks* to be Judges, and to assign the Prize to him to whom it was due. They who did obtain the Victory, were received in State into the Cities of their habitations. It was the custom to cast down a part of the Wall for them to enter in with more Glory and Pomp.

About this time there were in Greece, *Athletes* or *Combatants* of incredible strength, as *Milon* of *Crotone*, and *Polydamas*. *Arrichion* was another, who is mentioned amongst the Pictures of *Philostrates*. Although this last had been cast to the ground, in a condition ready to breath forth his last gasp, he did nevertheless destroy his adversary, and deserve the Prize of the Combate.

Milon

Milon carryed a Bull of two years old upon his shoulders all along the *Stadium*, and then knockt him down with a blow of his Fist: Besides, it is reported of him, that he eat up the Beast the same day. He held a *Pomegranate* so fast in his hand without bruising it, that no body was able to take it from him. He did stand upon the decline of a little Rock with his feet close together, and no man was able to remove him from thence: But at last, having undertaken in a Forrest to separate with his hands the two parts of a Tree slit in the middle; he partly performed his enterprise, but they came together so suddenly, that he was caught between them in such a manner, that he could never free himself, so that he was there devoured by Wolves for want of assistance.

Polydamas in his young dayes caught hold of a Lyon in Mount *Olympus*, and strangled him with his hands. He did catch a strong Bull, one of the most furious of the Country, and did hold him so by his tail, that he could not move a jot forward. Thus he did stay with his hands a Chariot which was drawn by strong Horses. We read also in *Plinius*, of a certain *Valens*, a Captain of the Emperor *Augustus*, who was able to perform such like actions.

These Games and Exercises of Greece, did cause them to be such good Souldiers, that with a small number of Men, they did defeat Millions of the Army of *Persia*, who came against their country.

Did When

Addit. Not.

When virtue meets with reward and encouragement, it strives to excell. Rome never had more worthy Generals, than when they were honoured with the Triumph; nor Greece never had more stout and valiant Soldiers, than when they were recompensed with the esteem and applauses of Men, and with the Crowns of Victory. Milon mentioned before, was a famous Combatant, and Polydamas the Son of Nicias of Thessaly, had purchased by his actions so much the esteem and fame of the World, that Darius having sent for him to see some visible testimony of his strength, He knockt down in his presence three of the ablest Soldiers of his Guard; but he was afterwards stifled in a Cave, for neglecting to come out when the ground did fall down upon him. Theagenes was another man noted for his strength. Euthymus was another brave Champion; born at Locres in Italy.

CHAP. VII.

The publick Pastimes of the Romans.

Many Nations did imitate the Greeks in these sort of Sports, but especially the Romans, from the first foundation of their Empire; for they did then prepare many places to run, called Circus. The most noted was made by the command of King

Tarquinius

Called Circus
Maximus, ve
Hippodromus.

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Tarquinius Priscus, of 3 Furlongs in length. Julius Caesar adorned it with stately and sumptuous Buildings, and with many brave and pleasant Channels of clear water, called Euripi. All the multitude of Beholders did see about without any lett; for they did sit upon steps that were placed one above another, rising in the manner of a Hill, so that the formost were no hinderance to the hindermost.

All Orders of Men had their places assigned unto them. The People were separate from the rest; the Nobles, the Roman Gentry, and the Magistrates according to their qualities, did take their seats.

The nearest, and the most convenient Place, was the Orchestra. Before it a large Platform did stand named Podium, where the Emperors Throne was usually seated. The Senate, the Tribunes of the People, and the Vestal Virgins were placed in this Orchestra; And he also who did appoint the sport, and did furnish the expence necessary to it, He was stiled Editor, Munerarius, Agonotheta, or Brabeuta. And the Prize that was bestowed upon the Conquerors, was called Brabium or Brabeum.

In the beginning of the Empire, the Kings were always the Agonotheta, afterwards that Office did devolve to the Pretor, in whose absence a Dictator was created for this purpose. And when the Empire was arrived to its highest Grandeur, not only the Emperors,

Euripus is properly the strait Sea between Greece and Negropont.

Brabeum.

Titus Livius.

but also the Consuls, and other Magistrates, did gratifie the People with such kind of sports at their first admittance into their imployments.

The *Romans* did affect so much these Pastimes, that they did spend the days and the nights to see them, without caring for eating or drinking. It is true, that they who did give these sports, did also feast the People at the same time.

And although from all parts of *Greece* they did meet at the *Olympick Games*, they were nothing near so sumptuous and stately as the *Romans* in their sports; for they had not so many Combatants, nor Spectators, nor the Place was not so glorious nor beautiful; and there was no Pomp in *Greece* to usher in the Champions, as in *Rome*. For in this City all the Statues of the Gods, and of the Worthies of the Empire were carried before, and then the Chariots followed in a great number, succeeded by the Spoils that had been taken from the Enemies, and by all the precious Jewels & Ornaments that were laid up in the Treasury-house of the Empire. After this Train, the Priests, and *Augures*, and *Pontifs* did march in good order, to sacrifice to some of the Divinities according to the times and occasions. The Secular Games were every hundredth year; therefore the publick Cryer, who was sent to invite the People to them, did Proclaim that they were such Sports as none alive had ever seen, nor should ever see again. Time

Time brought many alterations to these Pastimes of the *Romans*; for besides the *Gymnick Fights*, and the Horse and Chariot Races, they did invent the Butchery of the Gladiators, and the *Naumachias*, or the fight of Ships, and the hunting of divers sorts of Beasts; for that purpose they erected large *Amphitheatres*, whereof the manner of building was much like unto that of the *Circus*, in respect of the disposition of the degrees and steps, where the Beholders were seated, for the form of them was almost round, approaching to an Oval. The sports were represented in the middle, and at the bottom called *Arena*, because this place was covered over with Sand, that the Blood that was there spilt might the sooner sink down out of sight, and that it might be more easie for them to cover it by stirring up the Sand.

In the bottom of these *Amphitheatres*, were large Caves and Dens for to keep the wild Beasts, or to receive the water, upon which they did represent many Sea fights; a little higher were the Vaults, & the Stairs by which they did ascend to the seats. The entrance of these vaulted Galleries, were called *Vomitoria*, because of the multitude of People who did commonly burst out of that place at the end of the sports. They who by their late arrival were excluded out of the seats, were named *Excusati*, because they did shift themselves into several corners, where they did see standing:

Called *Vitoria*, because they were built handsomely for all to see. The Seats were called *Cunei* from their form. *Arena vocatur etiam Cavea.*

The Emperor *Vespasian* built an *Amphitheatre* of Stone, which was finisht by his Son *Titus*: It was able to hold ninety thousand spectators sitting, with twenty thousand more upon their legs.

The chief sport of the *Amphitheatre* was that of the *Gladiators* or *Fencers*, who were appointed to divert the People in spilling their own blood, in the same manner as the *Duellists* of our time; A cruel custom introduced by the Devil: Heretofore it was used only at the great Funerals, as we have taken notice; but afterwards it came to be an ordinary practice, for according to the times, or the greatness of him who gave these *Pastimes* to the People, you should have seen many hundreds of these *Combatants* appear upon the Sand one after another. This extravagancy or inhumanity was so great, that some Emperors gave a thousand, the others ten thousand *Fencers*, that they might fight and continue the slaughter, to divert the People many dayes.

These *Fencers* were for the most part *Slaves*, kept for this bloody purpose. And before they did bring them out, they were wont to send them to a *Fence-master*, called *Lanista*, to prepare them for this Exercise. Their *Fencing-School* was stiled *Batualia*, where they did learn to handle the weapons, with a wooden Sword called *Rudis*; so that *rudibus batere*, is to Fence or Exercise with this kind of Instrument.

Now

Businarij glad, were those that did fight at the death of Noble Men.

Now these *Gladiators* were of several sorts, some did fight only with a naked sword in the right hand, and a Buckler in the left; others did appear in perfect Armour, some did march to the encounter blind-fold. These were named *Andabates*. Others, called *Retiarij*, did make use of a Nett to trapan their Adversaries. The *Myrmillones* had on the top of their Cask the representation of a Fish: And if it did happen that they were caught and wrapt into the Nett, it was not possible for them to escape death.

Amongst these *Gladiators*, sometimes *Dwarfs*, called *Pumiliones*, were produced to act their parts. And although these men were the basest and vilest sort of People; many *Roman Gentlemen*, Members of the *Senate*, and Emperors also, did often forget themselves so much, and undervalue their Persons, as to fight in the *Arena*, and divert the multitude with the loss of their Honor.

He that did overcome, was wont to kill his Antagonist, if the spectators did not save his life with the bended Thumb lifted up, by which they did make known their pleasure; and when they did open the Thumb straight, it was a sign of condemnation.

The oldest *Fencers* did obtain their freedom, and such as had given any testimonie of their valour and activity. This was the ceremony made use of in this occasion: A wooden Sword was delivered into their hands. Sometimes they did afterwards en-

These were named *Thraces*, or *Parmularij*, from their Target *parma*. *Just. Lyps.* *Tunicati Retiarij* vel *Laquearij*

Named otherwise *Galli*, because they did imitate the *Gauls*.

Essedarij, were they who fought in Waggon.

Familia, is taken for a company of *Fencers* and their guardian, is called *Pater familias*.

D d 4

gage

gage themselves to fight for a Sallery, called *Authoramentum*; and he who did promise and swear for this Money to hazard his life, was stiled *Authoratus*, as they who had performed their oath and engagement, were called *Exauthorati*.

The Chase of wild Beasts was one of the most pleasant Pastimes of the *Circus*, or of the *Amphitheatre* when it was built. Sometimes three or four hundred Lyons, or a hundred Austriches were to be seen at once. The Emperor *Titus* caused five thousand of thirty sorts of Beasts to enter into the *Amphitheatre* in one day; Amongst them were Lyons, Elephants, Wolves, Bulls, wild Boars, Leopards, Rhinocerot's, &c. They did cause many times these Beasts to fight one against another: Sometimes they did imploy men to encounter them, and sometimes they did expose unto these furious creatures both Men and Women, that they might have the pleasure to see them torn in pieces and devoured. Many Christians have thus ended their dayes for the Faith of Jesus Christ. Sometimes they did bring into the middle of the *Amphitheatre* a pleasant Forrest full of these wild Beasts running up and down, and did cause at the same time several artificial Pipes to be opened, to fill the Air with excellent scents and perfumes, so that all the Assistants were embalmed to their great satisfaction. Sometimes with certain Engines called *Pegmata*; they did shew the burning of Cities,

Cities, bloody Battels, and many other wonderful things that did pass away in a moment. They did cover the tops of these *Amphitheatres* with sheets of fine Linnen, or of Silk of a prodigious largeness; to keep off the violence of the Sun-beams from the Beholders; And the Emperors did often cast among the croud many things wrapt up, when they were unfolded, they who did take them up did find some precious Jewel, which he did bestow upon them; So that it is no wonder if *Titus* at one time expended no less then eighty millions of money in the sports that he gave to the *Romans*.

The third sort of Pastime of the *Amphitheatre*, was the Race, and the encounter or fight of Galleys, that did sail in it as upon a Sea, sometimes it was all of wine. Upon it they did represent the *Tritons*, the *Sirens*, who did sing most delightfully, and play many pleasant tricks. It is reported, that they did bring upon this Sea true Whales, and other Sea-monsters alive.

The *Theatre* was not like the *Circus*, or *Amphitheatre*, although the People did sit in it in the same manner; for the *Theatre* was only for *Stage-players*, *Hocus pocus's*, and *Buffoons*, for Musical Songs, for Dances, for Active tricks, and all manner of Juglings, but especially for *Comedies* and *Tragedies*.

The Scene of these *Theatres*, that is to say, that part of them that did appear in the Front, did turn round, supported upon Pillers, Proscaenium, was before the Scene where a Pulpit was erected.

lers, that the variety suitable to the change of the Subject, and of the Actions, (especially in *Tragedies*) might give more delight. The *Comick Scene* did resemble particular *Houles*, and the *Satyrick* did represent Mountains, Caves, Trees, and Fountains.

Pliny informs us how Glorious and Magnificent were the ornaments of the *Theatre*, which *Scaurus* built. Another named *Curio*, could not equal him in Pomp & Glory; but he did surpass him by the excellency of the Fabrick, for he built two *Theatres* able to contain all the People of *Rome* sitting, without difficulty. They did turn round upon Beams in such a manner that they did joyn together in the form of an *Amphitheatre*.

Pompeius built another that was far more stately than any erected by his Predecessors; for his *Theatre*, as *Tertullian* saith, did not yield to any other building of the World in Glory. He dedicated it to *Venus*, and built also a Temple in Honour of this Goddess.

But all these sports that were instituted chiefly for the Festivals of the Gods, did represent only their Adventures, their Loves, their Thefts and abominable debaucheries: As the Encounters of the *Circus*, and of the *Amphitheatre*, did stir up the minds of Men to cruelty. By this means the Devils did entertain the world in the belief and worship of the false Gods, and did keep up a Publick School, for men to be instructed in all manner of crimes, for they did cause them

In Pompeiano
dormis Levinus
Theatro.
Mart. lib. 6.

them to pass for gallant Actions, and did encourage the imitation of them, by imputing them to the Gods whom they did adore.

Now that we have past through the Relation of so many disorders, which the ignorance of the true God, and our Sins have caused in the world, we cannot end it more advantageously, than in rendring unto our Lord and Saviour Jesus Christ the Honour of having happily triumphed over these impieties upon the Cross, and especially for that he hath withdrawn us out of the dangerous Abyss of so much wickedness by his Infinite Goodness, and hath called us to the enjoyment of the light of his Gospel.

The Sports and Playes of the Romans do deserve our further consideration. There were two sorts, private and publick: The private were many, whereof these are the chief.

Latrunculi, the play at Chess; the Board is called *Latrunculum tabula*, invented by *Palamedes* at the Siege of *Troy*, to exercise the Soldiers in the art of War, and of encountering an Enemy; and therefore the Play borrows its name from *Latrones*, an old word for Soldiers.

Insidiosorum si ludis bella latronum Martial. lib. 14.

Gemmeus iste tibi miles & hostis er In Greek

Tali and Tesseræ, the Play at Dice was in use amongst the Romans and Greeks. They did roll them in a little Box of Horn called *Cornea*, dere.

ἀσπαλαός unde ἀσπαλάζων and κοῦβανον talis lu-

Horace lib. 3. *Cornea, Pixis, Fritillus, Fimus, Turriculus, and Orca. This Play is called Alea, it was prohibited by the Romans in the Festivals of Saturn.*
 Od. 24. *Expellere pilam, to strike the ball.*
Pila or Sphæra, is the Ball which was invented to exercise the body of the young and lusty men; and not only Children, but also Princes and Worthy Commanders did excell in this sort of Play, as Titus Livius notes of M. Scevola.
The Discus, the Harpastum, and the Halteres, were things of great weight, which the Romans to shew their strength, did cast from them.
Petaurum, was the Wheel handled by two, in such a manner, that one of them was always under, while the other did skip through.
Par & impar, Even or Odd, was the sport of Children; as also Trochus a Top. Martial.
Iste Trochus pueris, at mihi cantus erit.
The Publick Playes and Sports were invented to divert and oblige the People of Rome; or they were appointed in honour of the Gods.
The latter were celebrated in the Circus, Amphitheatre, or Theatre at certain times of the year, at the Festival of the Divinities, unto whom they were dedicated.
Ludi Megalenses, were the Sports instituted in honour of Ceres about the beginning of April; in which the Roman Magistrates did appear in their Purple Robes.
Ludi

Tesseramilitaris, is the watchword of an Army.
Fruentaria, a Ticket to get Corn.
Nummaria, to get Money.
Tessera hospitalis, was a Token, by which Friends and their Children did claim the rights of Hospitality; therefore Tesseram hospitij frangere, is to break the Laws of Hospitality.
Tessera is also a Dye, and Talus a knuckle-bone.

Cel. Rhodig.
Var. Lest.

Capita vel navim, they called cross & pile
Leg. Rosin. de Ludis Rom.
lib. 5. Antiq.

Purpura Megalensis Proverb.
A stately Garment.

Ludi Apollinares were in honor of Apollo.
Ludi Florales were dedicated to the famous Strumpet Flora; On this Festival the Whores of Rome did run naked about the streets, and were called together with the sound of a Trumpet.

Ludi Cereales were in honour of Ceres; they were to be performed in white Garments.

Ludi Capitolini were consecrated to Jupiter Capitolinus. Consuales ludi, to Neptune.

Ludi Seculares were performed every hundred years during three dayes, in honour of Diana and of Apollo. The young Virgins and Men were wont at this time to sing Hymns to Apollo.

Ludi Plebei were appointed in favour of the People, for the remembrance of the happy union of the People and Senate.

Ludi Compitalitij were Playes & Dances in the streets, acted by the ordinary People in Honour of their Lares. Palatini ludi, were so called from the place where they were kept.

Taurij ludi were ordained in honour of the infernal Gods by the first Tarquinius, in remembrance of a great Plague that happened in his Reign.

Ludi votivi were sports promised by the Roman Magistrates, in honour of a God, upon condition that they did obtain the victory of their Enemies. The Vow was put in writing, and fixed to the Statue of the God with Wax; and this was called signare vota: therefore the

Turba quidem cur hos celebret meretrices Ludos, non ex, &c. Ovid. Fast. lib. 5

They were named Tarentini Ludi, from a place in Rome. Pæanas Canere, is to sing praises to Apollo

called Lupetitia & Boalia.

Vota nuncupare, or facere, to make a Vow.

Damnatus voto bound to the performance of a Vow.

Pect

Poet saith, *Genus incertare Deorum* to express this action.

In *Thenlis* dii
rehebantur.

Factiones Russa-
ta, Albata, Ve-
neta, & Prus-
sina.

Virgil. lib. 5.

Mimical, Saty-
rical, Tragical,
and Comical,
i. e. *Planipedes*,
because their
Feet were na-
ked.
Attellana, so
named from
Atella, a little
town of Italy,
from whence the
Satyrical Actors did
first come. *Prætextata*,
did wear a Robe named
Prætexta. They were
called *Tragedia*, be-
cause the Actors had a
Goat *tragos* bestowed
upon them in regard of
their pains.

Now these Playes and solemn Pastimes were sometimes kept in the Circus, near the Walls of Rome, and therefore called *Ludi Circenses*, in which these are the most remarkable particulars. *Pompa* the stately Procession of the Roman Gods, that were carryed about, and followed by the Images of all the Worthies, by Chariots, Pageants, Chairs of State, Crowns, and the spoils of Enemies. *Sponsiones*, were the Wagers that were laid. *Factiones*, were the Players or Actors, who were divided into four parts, and therefore they were to be distinguished with different colours. At the end the Victors were crowned, and a publick Cryer was ordered to go along, to declare the name of him who had won the Victory.

Besides these sports, there were also the Play of the Theatre, called *Ludi Scenici*, Stage-Playes, which are either *Mimicæ*, *Satyræ*, *Comœdiæ*, or *Tragœdiæ*; or as the Romans do call them, *Planipedes*, *Attellanae*, *Prætextatæ*, and *Tabernariæ*. The two latter do remain amongst us; but we do not follow in the composition the strict Rules that the Romans did prescribe in their Tragedies & Comedies. The Actors were called *Mimi*, *Copreæ*, *Parasiti*, *Sanniones*, *Histriones*, *Pantomimi*; all these are

infamous

infamous names, to denote the Flatterers, the Buffoons, the Fools, and Tale-bearers, who were admitted to the Feasts of the Romans, to make the company merry.

Of them *Plant.*
saith, *Albo Rete*
aliena captant
bona.

But we must not forget to take notice of the difference between the Tragedy, and the Comedy: The former did treat of Blood-shed, Cruelties, Murder, &c. The other of some merry and pleasant story. *Scaliger* mentions four parts in a Comedy & Trag. *Protasis*, the Prologue; *Epitasis*, the Entrance into the story, or the appearance of the Actors; *Catastasis*, is that part in which the design of the Comedy is clouded with unexpected passages. *Catastrophe*, is the conclusion. *Chorus*, is the Dance and Musick.

Ovid. lib. 3.
Amor Eleg. 1.

Besides these Playes, there were also among the Romans, *Ludi Castrenses*, and *Trojani*, which were for the young Men, and Soldiers to exercise themselves at all manner of Sports. They had a Captain over them of the Noblest Families of Rome, called *Princeps Juventutis*, and they did sometimes skirmish and represent the order of a Battel. Their Dance was named *Pyrrhica Saltatio*, because they did dance with their arms as *Pyrrhus* Son of *Achilles* in Homer.

Named *Trojani*
ludi, from *As-*
canius, who
brought the
custom out of
Troy, Virg. lib.
5. *Æneid*.

Sueton. cap. 39.
de *Julio Casar*.

There was always some judicious person chosen to overlook the Players, and see that they might have fair play; He was called *Campi-Doctor*, or *Monitor*; so that when any did appear either negligent or disorderly, he had the care to chastise him.

The

Ἀρτοποιίας
ἐν ταῖς ἐκκλησίαις

The most cruel Sports were acted by the Gladiators, who were trained up, and reserved by several Noblemen for this bloody purpose. Their Lords did signify to the People the time intended for these Pastimes, by causing it to be published by a Cryer, and by fixing Bills at the corner of the streets.

Lusoria tela emittere, or ventitare, to jest with weapons; Decretorijs armis, vel versis armis certare, is to fight in earnest.
Palma Lemniscata.

When the Fencers were entered into the Arena, their custom was before they did fight in earnest, to shew their activity, by casting Darts at one another, as in play; And when they had got the Victory, they were sometimes received amongst the Citizens, a Hat, and then a badge of Freedom was given unto them, with a Crown of Palm-tree tyed with Ribbons, called Lemnisci, and a wooden Sword of Exercise called Rudis, mentioned before.

Ovid. Amor. lib. 2.

Tutaeque sed posito poscitur ense rudis.



A Treatise of the Roman Antiquities, and of the difficult Names relating to their Affairs not mentioned by Gautruche.

CHAP. I.

Of the City and People of Rome.



ROME is not so Ancient as Famous. It was built about 4103 years after the Creation of the World, in the dayes of Salmanassar the King of Assyria, and of the Captivity of Israel, by Romulus and Remus, two Brothers, the Bastards of Rhea Sylvia. The first Inhabitants were but Shepherds, and such mean People, that all their Neighbours did think it a high disgrace to give unto them their Daughters in Marriage: when they could not obtain their desires by the usual perswasions, they employed their strength and cunning to get Wives; For when the Virgins of the Sabins were come to see the Plays & publick sports,

Dion. lib. 1.

Otho Frising. lib. 2. cap. 3.

Euseb. Chron.

See Tit. Livius concerning the beginning of Rome.

Nutricemque Lupam Romæ. Claudian.

Because the Children (Romulus and Remus) did suck a Wolf when they had been cast away.

they stole them away by force. This act of Hostility was followed by a cruel War, in which *Romulus* the King having the advantage; He forced the *Sabines* to unite with the *Romans* in one Body, and to take up their dwellings in *Rome*; so by degrees his Victories made him both Dreadful and Famous amongst the *Italian* People. When his Subjects became numerous, He divided them into three Tribes, and each Tribe into ten *Curia* or Parishes. The Tribes did increase afterwards to 35 in the flourishing state of the Empire. The City he built along the River of *Tyber*, as *T. Livius* informs us, with these usual Ceremonies observed in such occasions. The *Augures* or Soothsayers were ordered to make their Observations to find out the most happy place to seat the City: Afterwards the Founder did take a Plow and mark out the compass of it, where the Wall was to stand; When he did come to the place appointed for a Gate, he did lift up the Plow, and from hence come *Porta à portando Aratrum*. They did also sacrifice Beasts to the Gods of the place, and perform many other needless Ceremonies.

12. Vultures did appear to the *Augures*, when they were making their Observations. *Titus Livius*.

Ovid. l. 4. Fast.

*Fundavit urbem
Septicollem Ro-
mulus.*

Romulus called his City *Rome*, after his own name; And because his Brother did despise his first undertakings, by skipping over the new Wall, he caused him to be kill'd.

The City was at first built upon Mount *Palatine*, where all the stately Edifices were erected,

Ch. I. Roman Curiosities.

erected, and where the Senate did often meet; but by degrees the succeeding Kings took in 6 neighbouring Hills into the Walls, so that it is often called *septicolle Urbis*. These were the other six: The *Capitol*, where a Temple was erected to *Jupiter*, and where stood *Rupes Tarpeia*, from whence many Malefactors were cast down & executed. *Quirinalis mons*, where *Quirinus* or *Romulus* had a famous Temple. *Mons Caelius*, where was the *Curia hostilia*, the State-house, into which none but Senators did enter. *Mons Esquilinus*, where a Watch-Tower was built by *Romulus*. *Mons Aventinus*, or *Murcius*, or *Sacer*, because there were so many Temples erected upon it to the Gods. *Mons Viminalis*; From hence *Jupiter* is named *Vimineus*, because he had a beautiful Temple upon that Hill.

*Ter Capitolia
curru, investus
Lucan of Pomp.
Thither did
the Conquer-
ors ride in
Triumph to Sa-
crifice to Jupi-
ter.*

*Vimen, a twig of
Ozier.*

Besides these noted Hills, there were three more added in time to *Rome*; *Collis Hortulorum*, where the *Circus* did stand. *Faniculum*, from *Janus*, who was there interred. *Vaticanus Mons*, where now the Famous Library of the World is placed, and the most noted Pallace called the *Vatican*.

These three last are far lesser than the others; therefore it did always retain the name of *septicolle*.

In this glorious City, (the Empress of the World) many stately Pallaces were erected, whose Ruines do yet declare her Grandeur. In her flourishing Estate, there was these

Basilica facinorosa, Royal Deeds. Plant in Trium.

*Hec est a Sacris
qua via nomen
habet. Ovid.
Trist. l. 2. Eleg.
1.*

noted places; *Arcus Triumphales*, glorious Monuments of Victories obtained upon the Enemy. The *Basilisci*, were Buildings supported upon Pillars of a Prodigious height and largeness. *Via sacra*, the Holy way, where *Romulus* did conclude an agreement with the *Sabines*, and through which the Roman Priests and *Augures* did usually pass to perform their Publick Ceremonies. *Forum Romanum*, the Guild-Hall of Rome, where Causes were heard, and People did meet, to walk and discourse of Business. *Comitium*, was a place that did belong to it, where Justice was administred in the Ivory Chair, named *Sella curulis*; under it stood inferior Benches, called *subsellia*. Near unto this Place was a stately Building, in which was the *Rostra*, a Pulpit adorned with the stems of Ships. Here was also a Sanctuary for Malefactors, dedicated to *Castor*. The Temple of *Saturn*, where was the Roman Treasury, named *Atrium sanctius*.

Campus sceleratus, was the Execution Place. *Campus Martius* was noted, because the People did often meet there to choose their Magistrates. *Therma*, were stately Edifices erected for Pleasure. That of *Dioclesian* is yet to bee seen at Rome.

Nymphaea, where the Men and Women did conclude their Marriages.

Senaculum, a Meeting place for the Senate, which was in several Temples of the Gods.

This

This fair City was Peopled with all sorts of Inhabitants; They were commonly divided into *Patronos*; or *Patricios*, the Noble men; and *Plebeios* or *Clientes*; the Vulgar or Common People. *Romulus* chose out of the first two hundred to compose a Senate. In time this number increased to above 300, and then they were named *Patres conscripti*.

The ordinary Division of the Inhabitants when Rome began to flourish, was into *Senatorium*, *Equestrem*, and *Plebeium ordines*. The *Equestris ordo*, was a Gentile sort of People, inferior to the Senate, honoured with a publick allowance, a House, a Horse, and a Gold Ring, which was given unto them by the *Censors*. They were obliged to serve the Publick in War, and had the liberty to wear a Garment of Honor, called *Angusticlavium*, as the Race of the Senators did carry another, named *Laticlavium*. Besides these, there were the *Ingenui*, or Free-born. The *Libertini*, such whose Parents had been discharged of their slavery, and the *Liber*, and *Manu-missi Liberti*, they that were freed from Bondage by their Masters; The manner of it was thus. The Servant was brought before the *Pretor* by his *Patron*, who was to pronounce these words, *hunc liberum esse volo*, adding a slit to his Ear with a Knife. The *Pretor* after this strikes the Servant with a Rod, called *Vindicta*; saying, *Dico eum liberum esse more Quiritum*. Upon that he received a Cap or Hat in token of Liberty

Patronus, signifies the same as our English Lord, or *High-furd*, a giver of Bread. It signifies also an Advocate.

Refn. lib. 1. c. 20 from his Master, and was immediately dismissed, and his name was enrolled amongst the Roman People.

Ad pileum vocare, or vindicare liberare, to set at liberty.

CHAP. II.

Of the Marriages of the Romans.

BEfore we mention the Burials of the Romans, I think it proper to speak something of their Marriages, and of the Ceremonies observed by them in such solemn occasions. All civilised Nations have been religious observers of a Form and manner of joyning Men and Women together, to prevent the great disorders which might otherwise happen, and which Nature teacheth us to abhor. They have all thought that it did concern the good and the Nobility of our kind, that the Male and Female should not come abruptly together, led only by their brutish appetite as the unreasonable Beasts, but that they should observe a *decorum* in this weighty Business.

The Ceremonies of the Jews, of the Turks, of the Greeks, and of all the Eastern People have been related in other Treatises. We shall here only set down the Customs of the Romans, and some few particulars of the Greeks manner of Marrying, mentioned by their Authors.

ἡδὺν κρηίδος
ἡδὺν ἔχειν
Prov. To be
happy and successful in
Wo-
ing.

Ch. II. Roman Curiousities.

The Romans were wont to seek the Women in Marriage from their Tutors and Parents, after that they had obtained the Virgins consent: Then if their desires were granted, the Fathers did solemnly promise their Daughters in Marriage; and the Man did likewise engage himself. When the Age grew corrupt, for the more security they did write these Contracts, or Promises of Marriage in Records, called *Tabella*, and certain witnesses, named *Signatores*, did subscribe to them. The Bride-groom did then offer to his future Spouse Gifts, as well to confirm her in the opinion of his affection for her, as to oblige himself the more to the accomplishment of Marriage. He did also deliver or send unto her an Iron, or a Golden Ring, to express that lasting Unity which should be between the married couple: And the Spouse did place it upon that Finger of the left Hand that is next to the least, because there is a Vein in it which hath a direct conveyance to the Heart. Afterwards they did appoint a Day for the solemnity. They were superstitious in the choice of the Time, for they imagined many dayes, as in the Month of *May*, and the *Nones* of every Month, &c. to be unfortunate seasons for Marriage. Now there were three several kinds of Marriages: *Usu*, *coemptione*, and *Confarreatione*; If the Woman did joyn her self to a Man, with, or without the consent of her Parents, and did abide with him constantly one year

This was called *Spondere filiam*, and *Stipulari*. unde *Sponsus* & *Sponsa*, two persons betrothed.

Tabula Nuptialis.

There were two sorts of Wives in Rome, *Mater familias*, who was married *coemptione*, and *Matrona*, who was married otherwise.

Menſe Majo
nubunt male.

Nuptia, from
Nubo, because
the Virgin did
appear covered
with a yellow
Vail.

Coeptiane.

*Ubi ne mihi esse
paterfamilias?*

Ans. *Volo*.

*Ubi ne mihi esse
materfamilias?*

Ans. *Volo*.

Farreatio, or
Farracia.
Marriage.
Diffarreatio,
Divorce.

Plin. l. 21. c. 8.

without interruption, she did then become his lawful Wife, *usu* by use. When she was thus married, the custom did oblige the Man to carry her away, or snatch her out of the bosom of her Mother with a seeming violence, and the Virgin did fain an unwillingness to depart. This was the ancient mode of marrying established by *Romulus*, after the ravishment of the Daughters of the *Sabines*. The next manner of Marriage, was by Buying; for the Woman did bring and deliver to the Man a piece of money, using a certain form of words, to require his consent, which He did declare by saying *volo*: She likewise did express her Will by the same word. Afterwards the man took her into his Possession, by joining hands. This ceremony did give the Woman right to all her Husbands Estate; therefore it was the Custom, when she did enter into his House, to say, *Ubi tu Caius ibi ego Caia*. The other manner was *Confarreatio*, so named, because the married couple did publicly eat together of the same Consecrated Bread before ten witnesses before the Altars of the Gods, and before the Chief Priests. This was the most sacred kind of joining in marriage. Now before they did come to this performance, they did first consult the *Augures*, and imploy the Soothsayers, to know the pleasure of the Gods. Afterward they did meet to accomplish the marriage; and then the Virgin did commonly appear covered with a yellow Vail, and

and the man with a Javelin in his hand. With the point of it he did part the hair of his Spouses head, to express how she did enter into the Protection of *Juno*, unto whom that weapon was consecrated. After these ceremonies, they did Crown the Bride with *Water-cresses*, and cloath her with a short Coat, called *Tunica*, girding her about with a woollen Girdle, which was not to be loosed until she came to Bed. Three Bride-men were usually appointed to conduct her home; two to lead her, and *the other to carry the Torch of White thorn, or of Pine-tree towards the evening. *Plutarch* speaks of 5 Torches that were usually carried before the Bride when she did walk to her Husbands Dwelling. At the entrance some were appointed to besprinkle her with Water; and she was obliged to annoint the Posts of the Door with Oyl. Then the Bride-men did lift her over the Threshold, and the Company did cry out with a loud voice. *Thalassio*, *thalassio*, to congratulate her arrival. In her going thither, the Instruments needful to spin, were carried with her, that she might not flatter her self with the hopes of an idle life. The Keys of the House were presented to her at the entrance, that she might thereby understand how the House was committed to her Care & Government. It was also the Custom to offer to the Bridegroom and to his Bride at this time Water and Fire. At their arrival the Bridegroom did welcome her and her Friends with a Supper,

* Called *Flammum*
Hastæ calibaris

Juno is called
Dea Quiris, or
curis, which signifies also a
Javeline.

Some say that
Four Torches
were carried before the Bride,
Hence is *ducere uxorem*. To
Marry.

The Torch is
named *Teda*, or
faces jugales; Hence the marriage
so is called
Unde uxor,
quasi uxor.

Liv. lib. 1.

They did Pray
to the Gods,
mentioned, *lib.*
1. cap 14.

The Water and
Fire was to be
touched by both,
in *Plutarch*.

Fescennina Carmina, were the obscene Songs of marriages.

Dona nuptialia, are also Tokens sent by the Men to their Sweet-hearts.

The *Greeks* had also their *ἐπώνυμα δώματα*, sent to the Bride by beautiful Youths.

Alex. ab Alex. lib. 2. cap. 5.

When all the Marriage Ceremonies were not performed, the Marriage was stiled *Nuptia inuptia* *dotem dicebat, or promittebat.*

per according to his quality ; and then the Bride was carried to Bed, the Images of several Gods leading the way before into the Chamber. The next day her Friends did send unto her Gifts and Presents ; they were called *Nuptialia dona*. And the Husband did make merry with his Kindred ; this was named *Repatia*. This was the usual manner of the marrying of the *Romans*. There were several Laws enacted to tie Men of an ancient Nobilitie to not disgrace themselves, by marrying with the Vulgar sort.

In the time of *Romulus*, they did not observe so much Ceremony in Marriage ; For the Bride-groom, and his Bride did declare their union, and perform what was required by sharing in the same Bread & Water. The *Lacedemonians* did also marry, by eating a piece of Bread that had been divided by a Sword. Some other *Greeks* did accomplish this business, only by joyning of Hands, or by drinking to the Bride in a cup of Wine. But all Nations have observed an Order and Ceremony in Marriage, without which, no union of Man and Woman was lawful. The *Greeks* in some places did bring the Bride home to her Husband in a Chariot, and then at the dore did burn it, to shew how she ought not from thence forward to gad so much abroad. Before the *Romans* did make any Contracts of Marriage, they did know the Virgins Dowry or Portion, which was first promised by the Father. All Marriages

ages in *Rome*, were performed in the Evening, when it grew dark.

CHAP. III.

Of the manner of Divorcing the Roman Wives.

MArriage is a Union established upon a mutual Promise of Love and Loyalty, as well as upon the Laws of Nature. Reason and Religion do recommend unto us the preservation of it, and of that good correspondence which proceeds from it. But when this moral union is dissolv'd, not only by an apparent breach of Promise, but also by a destruction of those things which did first cause and entertain it ; when Chastity, the only Principle upon which this kind of union is grounded, is banisht from the Marriage Bed, It is lawful for a Man to dismiss his Wife. Christ judged it so ; and all the Laws of the World have deem'd it necessary in such a case, to give way to a Divorce. But because Men might not upon every slight occasion, and every frivolous distaste run to this extremity, the Laws have provided Ecclesiastical Courts, who are only able to Judge of the Truth of such Reports and Miscarriages. Amongst the *Romans*, the *Censors* only did declare the lawfulness of Divorces ; For before the Woman was separated

The natural union may be discontinued, but never dissolved but by Death.

Divorcium vel repudium mittere, or renunciare, or mittere nunciū to divorce.

ted from her Husband, he did acquaint these Magistrates with the Reasons of their Separation. Now the Authors do mention two kinds of Divorce; the one before marriage, named *Repudium*; which did often happen when the Soothsayers did declare any Marriage to be likely unfortunate. In such a case, the Form of words used by the Men, in the dismissing of the Women, was *Conditione tua non utar*. The other kind was properly called *Divortium*, which was after the Marriage, and all the solemnities of it. And as there were three manner of Marriages, there was also three wayes of Divorcing. *Usurpatio usu capionis*, which was, when it was proved that the Woman married *usu* by use only, had been absent from her Husband's Bed three nights in the first year; It was lawful for any, or for her Parents, *usurpare eam*, to take her to themselves. *Disfarreatio*, which was performed in a kind of Sacrifice, in which they did ~~at~~ contrary to the *Confarreatio*. *Remanentio*, was, when the Man did restore unto the Woman the price of money which had been given to buy him. The Man did then say to her, *Res tuas tibi habeto*, or *Res tuas tibi agito*, meaning her *mundum Muliebrem*, her Cloaths & Goods. It was also the custom in such cases to break in Pieces the Contracts of Marriage, to restore the Dowry, to take from the Woman the Keys of the House, and to put her out of doors.

Macrob. l. i. c. 3.
Jacit. l. ii. Annal

CHAP.

CHAP. IV.

Of the Funerals of the Romans.

IT appears by the Ceremonies observed at the Funerals of the *Romans*, and by their care of the dead Bodies of their friends, that they had some small hopes of a Resurrection from the dead; otherwise they would not have been so mindful of the preservation of the Ashes of the deceased, nor so Religious in causing the Relicks of the dead to lie peaceably in their Graves without disturbance. However the corruption of the Age may have effaced out of many of their minds the expectation of that wonderful effect of Omnipotency. We may nevertheless see how either Nature or Reason did perswade them to these performances and Funeral Rites, which do suppose a Resurrection from the dead, and a future appearance of our Bodies. This may better appear by these following Customs of the *Romans*: When a person was ready to expire, all his Friends and Neighbours did throng about his Bed; the nearest in blood did open his own mouth, and receive into it the last breath of his expiring friend, and did close his eyes when he was dead. Seven dayes were commonly appointed to keep the Body before they did burn it; during this time

They did anoint the body with Honey, & melted Wax. *Cael. Rhodig. lib. 23. cap. 27.* This is called *collocatio corporis*.

time all the Friends were wont to meet about the dead body, and frequently to call upon him. And the *Pollinctores* did wash it carefully over with clear water, and annoint it. Afterwards they did carry the deceased to the entry of his Gate, placing his Feet and his Face towards the street in the robes that did become his degree and quality; near it an Altar was erected, to offer Incense for the Soul of the deceased, and the Doors were hung with some expressions of Mourning. The Noble men had their Gates covered with Cypress branches, because this Tree is dedicated to *Pluto*; and because it is of such a nature, that when it is once cut, it will never bud again. When the eighth day was come, they sent a Cryer about to invite the People to the Funeral, which was called *indicere funus*. When all the People were ready to march, the dead body lying upon a Bed, adorned according to his ability, was carried out: The poorer sort were content with *Feretra*, a certain Bier. Before did march the *Siticipines*; who did sound with a Trumpet, or a Pipe: They were followed by certain Women, called *Præfica*; Their business was to sing the Praises of the dead, and to lament for them. The kindred did commonly bear the body to the appointed place, when the deceased was rich; otherwise certain Men, called *Vespillones*, or *Vespa*, did perform this office. In the Funerals of the Nobility, all the Ancestors of the deceased

They who had care to provide for the Funerals, were call'd *Libitinarij*, because they did belong to the Temple of *Venus Libitina*, where the urns of the dead were placed.

Poly. 6. lib. 6.

ceased made of wax, and all the marks of honour which he had deserved in his Life, together with his *Manumitted Servants*, did go before the Corps in great State. After the Body the next kindred, and the Heirs of the dead did follow in Mourning Apparel: The Men with their heads covered, but the women uncovered in their hair to the *Rostra*, where the Heir, or some for him, did declare the praises of the Deceased. After the Oration, sometimes they did carry the Dead Body back to the House: But when it was Enacted, that none should be buried in the City, except the Vestal Virgins, the Emperors, and such as had deserved from the Publick a particular esteem by their worthy and Generous behaviour, that custom did cease. VVhen the Body was to be buried, they did carry it from the *Rostra*, to a Pile of flaming wood, raised on purpose, round about stood the People; the Body was placed upon it, and the Heir of the Deceased with his Face turned from the Pile, did set Fire to the wood with a Torch; VVhiles it was in a flame, the *Præfica* did fill the Air with lamentable outcries, and Songs in honour of the Dead. In the Fire they did cast Gold, Silver, Garments, and such like things, which the Deceased did make use of in his Life. It was also the custom before the Fire was lighted, to open the eyes of the Dead as he lay upon the wood, and to shew unto him the Heavens, putting into his mouth a piece of Money, which was

Iusta persequere parentibus, is to perform Funeral Rights to Parents. Funerals. *Exequiæ a sequendo.* * *Attrahit*.

the *Pij*, is called *Pyra*; when it burns, it is named *Rogus*, afterwards *burnum*. This *Pyra* was erected in *modum Ara*, of all manner of sweet wood. *Rogus*.

to

This piece of Money is called *Sarcophagus*; Hence the Proverb, *expediri Danacem*, to prepare to die. *Bustuarij.* *Alterum pedem in Charontis Cymba habet.* He is near death.

Mulieres Genas radunto, neve lessum funeris ergo habento. *Lessus*, is excess of grief and lamentation. *Virg. l. 6. e. En.*

Cena funebris siliernum dicitur.

Parentatio, is the Honor rendered to the deceased.

to be given by him to *Charon* for his Passage into the *Elysian* Fields. As the Fire was burning, they did cause * *Gladiators* or *Fencers*, to fight upon the place, to give satisfaction to the Infernal Gods. This was stiled *Inferia*, sometimes for the same purpose they did execute the Slaves and Captives in honour of the Deceased; But when they were wanting, they did tear their own skin, and cut their Bodies to please the Infernal Spirits. Afterwards, this effusion of Blood was prohibited to *Women*, and too much expression of sorrow. When the wood was consumed, a Priest did collect the *Ashes*, and *Bones* of the Dead Body, which he did three times sprinkle or purify with fair water, and then carefully lay up in a Pitcher, named *Urna*: Afterwards one of the Mourning *Women* did cry out with a loud voice, *Ilicet*, that is, *ire licet*, it is lawful to depart: When this was heard, the company did take their farewell of the Relicks of the Deceased, by crying three times, *vale, vale, vale*; adding this expression, *we shall follow thee in the order that nature shall appoint.* This being said, they departed, either to their Homes, or to the House of the Deceased, where a Supper was prepared for all his Friends and Relations; and sometimes the Heir did cause some raw flesh to be given to the Poor, this was named *Visceratio*. And the House was cleansed by the *Everricatores*, and a Vacation time was appointed for the *Domesticks*,

Domesticks, called *Denicales feria*. Besides, the Nobles had Playes celebrated for their sakes, and stately Sepulchres erected, in which their Urns were placed. After the Funerals, the Widows were commanded to mourn a whole year, during which time, it was not lawful for them to receive another Husband; And if they did, they were lyable to the Law.

Εἰσαπὶ ἡδὴ γῆ καλυφθῆναι νεκρούς,
ὅθεν δ' ἕκαστον εἰς τὸ σῶμα ἀφίκετο
ἐνταῦθα ἀπελθεῖν, πνεῦμα μὲν πρὸς ἀθάνατον
τὸ σῶμα δ' ἔτι.

Owles, Crows, and Ravens were unlucky Birds; they were esteemed the fore-runners of Death.

ter omen
Funereus Bubo, Lethali carmine fecit.

Ovid. Met. lib. 9.

CHAP. V.

Of the Apparel of the Romans.

Nature recommends unto us Apparel, and necessity doth oblige us to make use of it, that it might protect us from the violence of the heat and cold: But Reason and Decency have taught men several sorts of

F f

Habits,

When these ceremonies were omitted, the burying was named *sepultura insepulta*.

Habits, to distinguish them & their Qualities. The Romans, and all civilised Nations have had different kinds of cloathing, according to the degrees of men among them None but the Barbarians, and the Savages of India can quarrel at this laudable custom introduced amongst us. But I shall not undertake in this place to justify the distinction of Apparel from the childish scoffs, and ridiculous aspersions of some amongst us: It shall suffice to tell you how the Men and Women were cloathed amongst the Romans. These were the most noted Robes of Men;

Pallium was a Cloak in use amongst the Greeks: *Palliolum* a little Cloak.

Rosina

Amphitapa, the Vestments having a Furr on both sides.

Sagum, was a Coat of the Soldiers, put over their Armour.

Chlamis, was a short Coat used by the Soldiers, and by the Children.

Penula, a Cloak for the Rain.

Abolla, *Lana*, and *Ricinum* were garments of Soldiers.

Subucula, was a waist-coat or shirt.

Patagium, a precious under garment.

Supparum, a pair of Drawers open at the knees, such as the Eastern People, and the Moors do wear.

Carbasus, a rich Cloak.

Stragulum, was a garment to lie upon, as a Carpet, &c.

The

The first Garments were made of Skins. *Justin. l. 2. c. 2.*
The Heathen Worthies are often represented cloathed with this kind of covering; But there was a great difference in the Vestments of the Ancient Heathens; the Greeks did wear a *Pallium*, and from thence they are called *Palliati*. The Romans a Gown, *Toga*, therefore they are stiled *Togati*. Some of the Gauls Britches, which gave them the name of *Bracchati*. Every Nation did scorn to borrow their Habit from another's invention. It is to be desired that our English Nation had the same generosity, our Tradesmen would not send so often into France, to fetch from thence their ridiculous Modes. Our wise Sovereign deserves no small commendation to have put a stop by his good example to the variable & continual change of Habits, which did render us ridiculous to all our Neighbours. I could wish for the benefit of our Countrey, that the Women would also find out some Mode, as might so please their fancie; that they might not change every day, and enrich the needy strangers, when so many skilful and expert Natives want Bread for themselves and Families, only for want of that esteem which strangers have got amongst our Ladies. *A difficult business.*

The Romans, as the Spaniards, did wear one sort of Habit, only their Magistrates, and persons of Eminency had the liberty to carry in their garments the Badges of their Office. It is true, in War they did take a

F f 2

sagum;

Therefore
ad *saga ire*, is
go to war.

Mulier Togata,
a Whore.

It was of a per-
fect white,
therefore na-
med *pura*, it was
a badge of li-
berty, therefore
called *libera*.

Dion. Halicar.
lib. 7.

Sueton. in Tyber.
cap. 15.

* *annus tyrocinij*

C. Tacit. lib. 3.
* *Annal.*

lib. 9. cap. 12.

sagum, a short Coat, which was more con-
venient for them to handle their Weapons.
In Peace they did wear their *Toga*, and the
honest Women a long garment called *stola*:
only the new married Women of ordinary
Estate, did wear a *Toga pura*; and when
Youths were escaped out of their childhood,
they were admitted to wear this *Toga pura*,
which was also surnamed *Recta*, *Libera*, or
Virilis. The Persons of Quality did cloath
it with much Ceremony and rejoycing. It
was the custom to take it, and put it on first
in the Market place, and then the Youth
who was stiled *Tyro*, did carry a piece of
mony into the Temple of the God of Youth,
as they did when Children were born, to
Ilithuya; and when they did die, to *Venus Libi-*
tina. The young Princes were wont to give
Largeesses and Playes to the People on that
day. Seventeen years of age was the usual
time to take this Badge of Manhood, some-
times sooner at * 15 years old, and sometimes
before, as the Persons were eminent in qua-
lity, they did claim to themselves more li-
berty than the common in this case. Before
the children did wear a Gown bordered with
a Purple Lace, and therefore it was called
Pratexta. The young Virgins had a Gar-
ment of that name, until they were married,
with some small difference in the make. And
the Roman Magistrates were distinguished al-
so by *Toga Pratexta*. Therefore *Val. Max.*
informs us, how they did lay down their *Prat-*
extam,

textam, which was their Garment of Joy
when they were about so sad an office, as to
condemn a man to death.

Toga purpurea, was an Honourable Gown
of Purple which the Roman Senate did com-
monly send as a Present to Forrein Princes
in token of Friendship.

Toga sordida, was in use amongst the Ras-
cality, who could not be at the charge of
White Gowns. And when any Noble Man
was arraigned for his life, he did appear in
such another foul sort of Garment, to move
his Judges to pity his condition.

Toga pulla, *atra*, or *lugubris*, was a mourn-
ing Gown used in Funerals. When the Em-
pire came to attain to its greatest power,
the common sort did wear this dark sort of
Garment, and the richer another called *Can-*
dida, which was of a shining vvwhite. But we
find that this latter sort was carried by such
as did pretend to Offices and eminent Im-
ploys in the Commonwealth. That all the
People might understand vvho they vvvere
that did desire the Office they took upon
them, *Toga Candida*; and therefore were
named *Candidati*: Hence it is, that a
Competitor or a Student in any Science,
is called *Candidatus*. Their custom was
at such times to appear humble at be-
fore the People, and to salute every one,
* calling him by his name; and that they
might the better know the proper name of
every Roman Citizen, they had some body

Hence it is that
pullati signifies
sometimes the
poor, and *can-*
didati, the rich.

None was ad-
mitted amongst
the competitors
but such as
were judged
worthy, by the
Magistrate who
did govern in
the Assembly.
* that is *nomenq-*
clatio.

acquainted with the People, to suggest unto them the names, he was called *Nomenclator*. They did besides to win the Peoples favour, distribute Money, which was called *Congiarium*, by certain Men named *sequestres* or *divisores*, because they were to be elected by their suffrages and plurality of voices.

Toga picta, was used by such as were led in triumph after some notable exploits and glorious victory. Besides these Gowns; there was also *Toga militaris*, which they did commonly use in the Field when their Armies did lie in the Camp. *Toga domestica*, was a short kind of Gown proper to the House. *Toga forensis*, was another sort proper to the Lawyers. It seems it was the neatest and most excellent kind, because they were called by excellency, *Togati* who did wear it.

Under these Gowns the Romans did wear a Garment named *Tunica*, a close Coat much like unto our Doublets with long skirts; some were without Sleeves, others with Sleeves: some were proper to the Senators, as the *lati clavia*, adorned before with large fuds of Purple like Nail-heads; Others did belong to the Roman Knights, as the *Angusticlavia*, a Garment enriched with lesser ornaments than the former. * The ordinary sort were plain, only such as were intended for Women, did reach to the heels, and such as did be-

tedant arma
Toga.

or angustus cla-
vus. Hence they
were named
angusticlaviij.
It was called
stola.

long to Men, no further than the legg, or a little lower.

Palmata tunica, was a beautiful undergarment sent by the Senate to the Princes who were their friends and neighbours. It was so named, because it was richly adorned with Palm-leaves of Gold.

Trabea, was an honorable garment which only the prime Officers of the Roman Empire did wear. It was like unto our Gowns of State. There were three sorts of them: The first all of Purple, was dedicated to the Gods. The second, of Purple, with a mixture of White, was the garment of Kings, and after them of the Consuls, when they did sit in their Tribunals in the Army. The third was of Scarlet and Purple woven together. The *Augures* were clothed with it, when they made their Observations.

The Women had some garments, a little differenced from the Mens; as their *Tunica*, which did fall down as low as their heels. They did also wear a kind of Cloak or Mantle as the Men. But it hath been the custom of judicious people, to distinguish the two Sexes by different kinds of Habit. Therefore, as in Greece, and the Kingdoms of Asia, so in the Roman jurisdiction in Italy, the Women had garments peculiar to themselves, more for ornament than for action. Such was their *stola*, which was a long Petticoat. *Indusium*, is a Smock pro-

Called *pallium*,
or *palla*, quia
pallium gestaba-
tur. Robin.

per

per for V Women, as *subucula*, a Shirt : *supparus*, vvas a kind of under garment by vvhich some understand a Smock. *Capitium*, vvas an ornament of the head. † *Zona*, the Girdle vvhich they did vvear, until they vvere married; hence comes the Phrase *Zonam solvere*, to Deflour a Virgin. * *Mitra*, vvas an ornament of the Head, proper to V Women. Their Hair vvas tyed up vwith Ribbons called *Fascia*, *tania*, or *vitta*. *Reticulum* vvas another attire of the head; as also *Rica* or *reticula*. V When they vvent to be married, they had commonly a certain Vail called *Flammeus*. And as our Ladies in England, the Roman vwomen vvere careful to make use of such pleasant ornaments, as might rather add to, than diminish from their Beauty. These things vvere commonly used for that purpose. * *Casona*, vvas a Bodkin for the head, *acus cum margarita*, vvas a long Pin vwith a Jewell at the end, such as the *Morisco* Ladies do vvear in *Barbary*. *Calamistrum*, vas an Instrument made to frizle the Hair. The V Women did commonly adorn their Hair vwith Jewells and Pearls. — *Perque caput ducti lapides per colla per armos*. They had amongst them *Tirewomen* named *Psecades*.

The Romans did vvear 2 kind of Shooes *Solea*, and *calceus*. *Solea* vvas like the Sandals of the *Capuchins*, the bottom of a shooe tyed vwith leathern straps about the toes and heels; It is called *Gallica* and *crepidula* a *crepitu*, from the noise that it did make.

The

* It was named *cestus*, from hence is *incestus*.

* or *Calantica*. vvas an ornament of the Head, proper to V Women. Their Hair vvas tyed up vwith Ribbons called *Fascia*, *tania*, or *vitta*. *Reticulum* vvas another attire of the head; as also *Rica* or *reticula*. V When they vvent to be married, they had commonly a certain Vail called *Flammeus*. And as our Ladies in England, the Roman vwomen vvere careful to make use of such pleasant ornaments, as might rather add to, than diminish from their Beauty. These things vvere commonly used for that purpose. * *Casona*, vvas a Bodkin for the head, *acus cum margarita*, vvas a long Pin vwith a Jewell at the end, such as the *Morisco* Ladies do vvear in *Barbary*. *Calamistrum*, vas an Instrument made to frizle the Hair. The V Women did commonly adorn their Hair vwith Jewells and Pearls. — *Perque caput ducti lapides per colla per armos*. They had amongst them *Tirewomen* named *Psecades*.

From hence is *Flammeus*, such as did make this attire *Nubentes flammeo velabantur*.

* called *crinalis*. *Ipsa caput distinguunt acu*. *Claud*. *Cincinnatus* & *calamistratus homo*, was a reproach amongst the Romans.

The Shooes were either *Mullai*, *Lunulati*, *Uncinati*, *Perones* or *Cathurni*. *Lunulaticalcei*, were certain Shooes that did represent upon them, or under them, the figure C, or a half Moon. It was only proper to the Senators. *Uncinati calcei*, were in use amongst Soldiers; they were also named *Caliga*. Many of these Shooes did come up the leg half way in the manner of Boots. Some were adorned with precious stones, and other ornaments; or hers were plain. But of all these kinds of shooes and garments, you may see more in *Rosinus* and *Dempsterus*.

Sacri calcei, were worn only by Priests.

CHAP. VI.

Of the Customs of the Romans in Eating.

IN every country there is a great difference in the manner of lying down, and taking those things which are necessary for our sustenance. The *Turks* feed sitting, as *Taylors*. The *Jews* did lie down upon Couches made on purpose; the *Europeans* do commonly eat sitting at Tables. But my design in this place, is only to describe the Roman manner, and to mention those words which may give us a perfect understanding of the Authors which speak of their Banquetings and Feasts.

Fentaculum is a Breakfast, *prandium* a Dinner taken about Noon. *Merenda* a Reaver, *cœna* a Supper in the evening, *commessatio* is properly a drinking after Supper, which was much used in Rome.

The

The Men did eat but once in a day at Supper seldom twice, but not more: Children and Women did eat three times.

* It was as near the top of the House, as the *υπερστυγιον* of the Jews.

* *Penulam mihi scidit.*

* *Tangere vestem* is, to not make a man welcom.

The middle was the place of Honour. *El cesus medio conspectus in agmine Cæsar.* Lucan. lib. 1. *Accumbebat uxor in gremio mariti.*

The place where they did eat, was named *Cenaculum*, from *Cena*; as our Dining room, from Dinner; because the Supper was the chief Meal of the Romans, as our Dinner is ours. It was also stiled * *Trichinium*, from three Beds which were placed round a little Table standing in the middle. Before Supper they did commonly wash their hands and face, change their Cloaths, and take off their shoes, that they might not spoil the Beds. When the Table was furnished, the Master of the Feast did compell all those that were invited, to sit or lay down, by * pulling their garments with some kind of violence, which was interpreted an expression of kindness, and a sign of being welcom: * Whereas if this action was performed with indifference, and without earnestness, it was a sign that the Master of the House cared not for the company of such a one. Such as came of their own accord without invitation to a Supper, were named *Musca*, flies, or *Umbra*. The Guests did commonly lay upon the Bed, leaning upon their left elbow, with their upper part raised up. There were two or three on every Bed, the one at the upper end, the next had his head leaning in the others breast, so was it of the third. In publick Feasts where many hundreds were invited, the Couches were made capacious, and fit to hold four five at a Table. When they were thus ready for their Victuals, they did adorn their heads with Garlands

Garlands of Roses, and other pleasant flowers, to refresh the Brain, and preserve it from the ill consequences of the excess of drinking, and the powerful operations of the Wine. They did also for that purpose gird their heads with Fillets of Wool and Linnen, to stop the Veins of the Temples which do convey up to the Brain the evil vapours that do disturb it. They did sometimes make use of Colewort-leaves when they were resolved to drink much; for as our learned Herbalist hath taken notice, there is no greater enemy to Wine, or to the operations of it, than Colewort, and Cabbage. Their supping room was usually adorned with the Trophies and noble relicks of their Predecessors, as the other part of the House named *Atrium*, was with their Images.

*Vel tibi Medorum pugnaces ire per hostes
Atque ornare tuam fixa per arma domum.*

In all stately Suppers, there were three services or parts; The first was called *Gustatio Antecæna*, or * *Promulsis*. It was composed of such Dishes as did whett the appetite, and prepare the stomach for more corroborating Meats. The Fruits most in season, were then served on the Table, with Eggs, Salads, Oysters, Spraragus, &c. The second Course was named *Cena*, because it was the chief part of the supper, and the Principal Dish of it was called *Caput cæna*, or *fundamentum cæna*; as the first was the *Proemi-*
um,

Hungry fellows who were nimble at their meat, were said to have *calceatos dentes Dempsi*.

Cella, the Buttery; a *cellandis rebus*, was joyning to the *Trichinium*.

Seneca.

Propert. lib. 3.
Eleg. 8.

Quia dabatur ante mulsum antiqui non nisi mulso primam sitim sedabant. Roñ. lib. 5. cap. 29.

* From hence is the Proverb *ab ovo ad mala*, from the beginning to the end

they did blame Luxury & Gluttony; the gluttons were first named *Asini*.

Phænicopter mentioned by *Sueton*; are called by our English in *Tangier*, Bee-eaters, they do come every Spring in pursuance of the Bees to devour them.

um, and last the *Epilogue*. In the last Course they did present upon the table all manner of Fruits, Cream, but especially Apples, as they did Eggs in the first. * Their Suppers were so ordered, that there was a convenient time between each Course, to discourse of pleasant matters. It was not lawful to mention any sad accident at such seasons, because there is nothing that helps Digestion so much as mirth, and nothing is a greater impediment to a right use of Meats, than sadness; They did therefore bannish from the Table all melancholick humours.

In the flourishing state of the Empire they were very expensive in their suppers. *Vitellius* as *Suetonius* informs us, had a supper where a thousand rare and forrein Fishes were presented upon the Table, and several strange Birds fetcht from the straits of *Gibraltar*, by *Galleys* sent on purpose, to transport them to *Rome*. And that they might not burden their stomachs with the courser sort of meats; and neglect others more pleasing to their pallats. It was sometimes the custom in the entrance of supper, to give unto every one a little Note of the names of the several dishes prepared for them. There were several officers appointed at Feasts, named *Magister scribendi*, *obsonij*, *Diribitor*, *Scissor*, *Chironomantes*, and *carptor*. *Structor obsonij*, was the Garnisher of the Feast, who did adorn the Dishes with all manner of Flowers, and pleasant sights. It seems the Carvers and Garnishers

nishers were instructed how to behave themselves with ceremony, by persons who made it their Profession to shew such as would learn. Now in every Feast there was a portion for *Mercurius*, whose Image was placed at the entry of many Houses, as we have already taken notice. And that they might please the ears with grateful sounds, as well as the Pallate with dainty meats, it was the custom to have a Consort of Musick; some of their Instruments were named *Hydraula*. The word doth make many conjecture, that water did contribute to the sound; but I rather imagine that they were such kind of Instruments of Musick as they did use at Sea, to encourage men to fight, or to drown the noise of the dying soldiers. Our Trumpets, in which some of our Nation do much delight, are derived from the *Romans*.

*Nam veluti resonante diu Tritone canoro
Pellit opes collectus aqua victusque movere
Spiritus, & longas emugit buccina vases.*

And in their Feasts they had pleasant Boyes out of *Alexandria*, and fair Girls, to give them all manner of delights which they did fancy. The Girls of *Cadiz* in *Spain*, were famous at *Rome* for their sportful humour, which they did express in great Banquets. At such times they made use of many sorts of Vessels to drink; It was a common custom to have a Horn enricht with silver, or gold; *χρυσον καδα* but their common drinking vessels were made of

* *Mercurij fors vocabatur.*

Sportula, was a Basket out of which Meat was given to the People: It is taken for an imperfect Meal, whereas *cæna recta* was perfect Supper; as also *cæna dubia*, in which there were so many Dishes, that the Guests did scarce know of which to choose.

of the earth of the Island of *Samos*, of Beech-tree, of Olive-tree, of Glass, of Crystal, of Amber, of Black-stone, of silver, of gold, of precious stones, and of dead mens skulls. This last kind of Drinking-vessels was in use, especially amongst the *Scythians*, and the barbarous Nations: For when they had destroyed their enemies, they caused their skulls to be cleansed and tipped with silver, for them to drink in. This insolent custom was seldom practis'd, unless it be amongst the *Getae*, the *Hunni*, and other Northern people. These were the names of their ordinary drinking vessels; *Calices pteroti*, or *pinati*, or *alati*, cups with ears. *Trulla*, or *truella*, was a deep and a large cup, proper for Husband-men. *Phiala*, was a lesser cup. *Cymbium* was like a ship; *scyphus* was another sort of drinking vessel come from *Greece*. &c. They had several sorts of Wine in request at *Rome*; some Wine they did perfume with smock, to render it more potable and pleasant to the taste; but *Plinius* doth not esteem it wholesome.

Scordisci in ostibus capitum humanorum bibebant avidius.
Ann. Marcel.

Rosin.
Dicitur opinatum Vinum quia opimius Consul morem illum induxit.
Tibul. l. 2. El. 1

See Rosin. lib. 5.

Nunc mihi fumosas veteres proferte falernos consulis, & Chio solvite vincla cado.

It seems they did preserve their Wine a very long while with smock; for some do speak of wine 100 years old. It may be that the Wine was not so old as the vessels that were mark'd with such a Date. *Vinum albanum*, was very famous at *Rome*, as *Vin de la Ciudad* is at

Paris

Paris. Ciudad is a little Canton near *Mausells*, It is a kind of that yields most excellent Wine; it costs at *Frontiniack*. *Paris* twenty shillings a Quart.

From the *Romans* is come the custom of drinking *Heaths*, which was first a kind of invocation proper to their Gods and Emperors, whose names they did often mention amongst their merry cups, with many good wishes. At the conclusion of their Meetings, they did drink the cup of their good genius, which was the same with that of *Jupiter sospitator*, otherwise called *Poculum boni dei*.

This custom was also among the *Greeks*. *Sophoc.*

Zeū παυσίλυπε το καὶ διὸς σωτηρία

Σπανδὴ τρίτε κατὰ τὴν ἐο.

CHAP. VII.

Of the *Romans Assemblies*, appointed for Publick Affairs.

THE *Roman Assemblies* were either *Concilia*, when there was a select number met together; or *Comitia*, when all the People were called to the meeting. Of these there were three sorts; *Curiata*, *Centuriata*, and *Tributa*: All of them were named *Calo*, *Calo* signifies to call. *Calo* signifies to call. City, to warn them to an appearance.

The

The *Comitia curiata*, was when the People were separated into several Parishes, called *curia*, to consult of the Publick business, and give their Votes. The City of Rome was divided into thirty *curia's* or Parishes by *Romulus*; afterwards the number did increase when Rome began to enlarge its bounds and Dominion; Unto every Parish there was a publick Hall, a Meeting-place, or Temple, where the Parishioners did come together to perform their devotions to their Gods; Over every Parish an eminent person was appointed, atwel to keep the Inhabitants in order, as to see the Worship of the Gods duely administred. These Assemblies were first appointed by *Romulus* to approve of the Kings, and choose the Magistrates for the Government of the Empire, and for the confirming of Wills, which were to be signed in their presence.

All sorts of People belonging to the Parishes, were admitted to speak their minds, and give their Votes as private Men, Magistrates, Senators, and generally all Free-men, who did live within the bounds of the Parishes. The place appointed for their meeting, was the great Hall of Justice, called *comitium*, near unto the publick Market. They did assemble when they were lawfully called by one of the Magistrates; and before that they did come together, three *Augures* were to make their Observations, and approve of their meeting, and of the business

ness

Ch. VII. Roman Curiosiē.

ness, they were also to be present. But in case any sinister accident did happen, the people did then desire the chief Magistrate there present, *intercedere*, that is, to hinder their further proceedings for that time; for the Romans were extreme superstitious in the observance of all casualties.

The Suffrages anciently were delivered *viva voce*; but since, there was a Law made, to express every ones mind in a piece of Wood, called *Tabella*. If any officers were to be chosen, they had as many as there were competitors, they did cast in a pot, that upon which the name of him was written, whom they intended to favor with their Vote. But if a Law was to be enacted, every one did receive two *Tabella's* from the Distributors, named *Diribitores*; in one there was *U. R.* that is, *ut Rogas*: In the other was a great *A*. The former signifies a full assent to what was required; the latter intimates the contrary: for the letter *A* did stand for *Antiquo*. They did cast that which they did like best into a Chest, out of which they were taken to be numbred by the *Nongenti*, or *Custodes*, certain men appointed for that purpose. The voices were numbred, and the plurality did obtain their desires. The common Cryer was wont to declare what had been decreed, or who had been chosen. It was not lawful for any, except the chief Magistrates to prefer a law, only the Prætor, the Consuls, the Interrex,

G g

the

Velitis, Jubeatis, ne Quirites, &c.
Is it your pleasure Romans; that such a Law, should be made, were the words used in the *Rogatio legis*.

*Legis promul-
gatio dicitur.*

*Prærogativa cen-
turiæ, or Tribus,*
was that whose
name came out
first.

It is called
*Mobus Comit-
alis* from hence
* That is, *de
Cæli observatio,*
or *speculatio.*

This is called
*Nuntiatio ferre
legem, figura
legum.*

the Decemviri, the Triumviri, the Dictator, the Tribunes of the People, had this power granted unto them. When they intended any such business, they caused their Law to be well written in Tables, * which were to be hung publicly three Market days for all men to view, and consult about the necessity of it. But before he went so far, he did ask the advice of several Men experienced in the Laws and Customs of the Romans; He did sometimes imploy the *Augures*, to see how the Gods would approve of it, and he did propose the matter to the Senate, to have their approbation. All these things being first performed, the Magistrate did recommend at the publick meeting the Law to the People, persuading them to it by a Speech. Sometimes it was opposed by Men of a contrary judgement: After that the business had been sufficiently examined, they did proceed to understand the will of the People. In the mean while it was lawful for any of the Magistrates to forbid the examination of the business, which they did always do when any body was taken with the Falling-sickness at that time: or when the Magistrates did observe any unlucky signs in the Heavens, or when the *Augures* did bring word of any unfortunate omen, as of Thunder, which was always esteemed unhappy. When the Law was approved in this manner, it was graven in Tables of Brass, and laid up in the Treasury of the Empire, and published

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published, by affixing it in the places of resort in the City.

The *Comitia centuriata*, was when the People were met together in Centuries, to give their Votes: Now a Century was an hundred Men belonging to one of the six Classes, into which *Servius Tullius* divided the Roman People. This was done according to every mans Estate: The first Classis was the richest and the most sufficient; for none was admitted into it, unless he was worth above eight hundred Crowns, as every man of the second was to be worth above a hundred, so proportionably of the other Classes. The lowest sort of People were named *tenuis censu homines*, men of a small Estate. In every Classis were many Centuries reckoned; some mention 139 in all. When they were assembled, the plurality of voices in the Centurie did overcome; and so when the Votes of all the Centuries were collected, the Plurality did also carry the choice. Over every Century there was a judicious and couragious person appointed named *Centurio*, as over the *Militia* of the City of London, in every Quarter there is a Captain. There were many belonging to these Centuries, who did not dwell at Rome, but in places far distant from it. They were called together to elect their chief Magistrates. The first Consuls were created by them, the Censors, the Prætors, the Proconsuls, the Tribunes, or Colonels of the Army,

They did make a prick at every vote when they did number them, therefore *Publicum punctum*, is taken for *Suffragium*. *Classis* vocantur; From hence are the divisions of Schollars in the Schools, named *Classes*, and the Authors read by them, are called *Classici* *Authores*. *Proletarii*.

Centurionum vitiis, was the Centurions staff, or Rod of command.

Rosinus.

that the People felt themselves overburdened with the cruel exactions, and grieved with the severity of the Nobles, who kept not to the golden Rules of moderation, which were only able to preserve Peace, they did cast off all respect to their Superiours, and broke out into an open Rebellion. But all differences were ended again, when the People had obtained such priviledges and fundamental Laws as might secure them for the future from the usurpation of the better sort, and from those grievances of which they did complain. The Roman Empire continued many hundred years in a flourishing estate.

It is supposed that this mixed kind of government was one of the main helps to raise it to that excessive power unto which it arrived in the time of *Julius Caesar*; for when there was a way open for every one to ascend up to the Supreme Authority, and that Virtue and Courage were the great promoters of such a design. Every one who had a little ambition in him, did strive to excell in that which did so well reward its owners with Honour and Profit. They did all endeavour to ascend as near the highest march of Glory, as their abilities would give them leave, in obliging the publick Interest by brave and Worthy exploits. But this kind of *Aristocracy* could not continue forever; for in process of time, it could not be but that some Member of the Common

wealth

wealth, must attain to a superiority in Power and Riches, which when it was popular and obliging, it must needs make People forget the liberty to which they were born, and incensibly bring in a Monarchy. At first, in such a Potent Empire, it could not but meet with opposition. In such a case, what ever side gets the Victory, the Publick looseth its Freedom, unless the opposition be managed by the Publick it self, and such persons of integrity be intrusted with the defence of Liberty, as may not intend the making of their own Fortunes, rather than the maintenance of the universal Interest. Therefore, if either *Pompey*, or *Brutus* had overcome, it is imagined by all rational People, that they had never restored unto the *Romans* that beloved liberty which they enjoyed before. The truth is, that then the Empire was grown so great, and the *Roman* Citizens so powerful, that if there had not been one above them, to moderate their pretensions, and keep them from Divisions, the *Roman* Empire had been often troubled with civil Wars. This was one of the reasons which *Agrippa*, a wise Counsellour of *Augustus* the Emperour gave unto him, to dissuade him from resigning over his Supreme Authority to the Senate and People. We do all acknowledge, that there can be no Government so happy as Monarchy; When the Prince and People understand one another well, and when there is a mutual corre-

G g 4

spondency

See this examined by *du Hail-
lan*. in the beginning of his
Hist. of France.

Appian.

Perduellionis
rens, is one
 guilty of Treason.

Mars augusta
sui renovat suffragia campi.
 Claud.

In this place
 were several
 enclosures, named
septa, or
ovilia, to separate
 the Tribes
 and Classes.

Et misera macula est ovilia
 Romæ. Lucan.

Army, and several other Officers were chosen in these Assemblies, sometimes in the others. They did also meet to Judge of crimes committed against the publick safety, as Treason. When any person had disgraced the Roman name, and that the Censor had taken notice of him, he was blotted out of the Roll of his Century, and had no more liberty to give his Vote in these Assemblies.

They did all meet with their Weapons out of the City in a place dedicated to some God, and hallowed by the *Augures*. The *Campus Martius*, a large spot of ground given to the City by *Caia Terratia* a Vestal Virgin, was the common Rendezvous of the Romans on such occasions. It was situate without the City near the River, and in it were many convenient things and places to exercise Youth in all manner of Martial sports.

Whiles the Roman People were thus assembled in Arms about the Tent of one of their chief Magistrates, who was always to sit there as a Judge or President; There was a Flag hung out on the top of the *Janiculum*, and a Guard of armed Men placed there.

Comitia Tributa, were the assemblies of the Wards or Quarters of the City. They did meet either in the Field of Mars, or in the Capitol, or in the *Circus Flaminius*; When there was urgent occasion, and when the *Comitia centuriata* or *curiata*, were not permitted

permitted to assemble, either because of the unlawful days, or because of some ominous signs in the Heavens that did threaten them.

CHAP. VIII.

Of the Roman Magistrates.

ROME was at first a Monarchy. Seven Kings successively did reign, until *Tarquinius Superbus* was banisht for his licentiousness. He endeavoured to recover again his Right by the assistance of the neighbour Princes; But the Senate and People did oppose him with so much animosity, that He, and all his Friends lost their labour in compelling them to receive him again. The Romans did then agree to govern their Affairs partly in the manner of an *Aristocracy*, and partly as a *Democracy*; For the Senate and Supreme Magistrates did rule but in such a manner, that the People had a hand in most Affairs of consequence. So that as the Romans were composed of several different orders of Men, it could never submit long under a perfect *Aristocracy*, unless it had degenerated to a perfect Tyranny, as *Macchiavel* observes upon *T. Livius*. This may easily appear by their frequent murmurings, & the seditions of the People; for when the *Aristocracy* did gain upon the *Democracy*, and

spondency between them, of Love, and Obedience.

*Præfectus vel
tribunus Celerum*

The Roman Magistrates were either *Maiores* or *Minores*. The ordinary Magistrates of the first Division, were at first the King, the Captain of the Kings Guard, afterwards the Consuls, the Censors, the Prætors, the Generals, the *Cæsars*, the Tribunes, the Governours of the City. The extraordinary were the Interrex, the Dictator, the Master of the Horse, the Decemviri, the Colonels of the Army, intrusted with the power of the Consuls, and the Triumviri.

The Under-Magistrates commonly chosen, were the Treasurer of the City, the Tribunes of the People, the Curats or Overseers of all the Tribes, the *Ædiles*, &c. These sorts we shall describe in order with the rest of the under-Officers chosen upon special occasions. Whilst the Kings reigned in Rome there was an absolute Monarchy, they made Laws with or without the consent of the People. They had a Guard of young Soldiers called *Celeres*, from their swiftness, or *Trossuli*, or *Flexumines*, to attend upon their Persons. Their Chief Commander was named *Præfectus*, or *Tribunus Celerum*. He was next in place and dignity to the King. Besides these, the Prince had Men to wait upon him, called *Lictores*; their Office was to punish the Offenders, and put in execution the Kings Commands. When he did go abroad, these Men were to march

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march before him, and to carry the *Fasces*, the bundle of Rods, and the Hatchet, which was bound up, and appearing at the top of the m. The different kinds of Instruments of Justice did intimate, that some Offenders were to be chastised with milder punishments with Rods, and others, when there was no other remedy, were to be cut off with the Hatchet. This bundle of Rods, with the Hatchet, was always carried before the Consuls, and the other Supreme Magistrates of the Romans. The King had Ornaments to distinguish him from the rest of the People; for He was cloathed in a Purple Gown, when He did do Justice, He did sit in a Chair of State, called *Curulis*, or *Eburnea*, of Ivory, with his Guard of lusty and Noble Youths mentioned before, about him, who were chosen out of the best Families of Rome, and recommended by the Suffrages of the People, to wait upon the Prince. They were armed with such a kind of Weapon as His Majesties Pensioners.

The Roman Senate was first elected by *Romulus*, to assist him in the management of the Affairs of State, and in the Government of the City, whilst He was employed in the continual Wars with his Neighbours. He caused an hundred of the most sufficient and wisest Men to be chosen out of every Tribe, and to meet together about the Publick business; this Assembly he called *Senate*. Afterwards, when his Subjects did increase by the

Fasces deponere, to lay down a command.

Fasces abrogare, the authority being taken away.

Plutarch. in vit. Romul.

T. Livius, lib. i. Dion. lib. i.

Patres vel Senatores vocabantur ob aetatem.

Dionys. lib. 2.

the continual coming in of the Malefactors of his Neighbours, who did shelter themselves in his Asyle from the pursuance of the Justice of their Countrey; And when he had added the Subjects of *Tatius* the King of the *Sabines* to the Inhabitants of *Rome*, He chose one hundred more of the noblest Persons to the Senate. *Tarquinius Priscus*, to ingratiate himself with his People, admitted one hundred more, so that then there were three hundred in all. About the time of the *Cæsars*, there were above a thousand Senators: They were sometimes elected out of the *Plebeian* Families; but as an Author informs us, they were in such cases to be first enobled, and made *Patricij*, before they could be admitted. The usual custom was, to choose a Senator when any was wanting, either out of the *Equestrian* or *Patrician* Families. None was to be admitted into this Venerable Assembly under the age of twenty years. There was some distinction in the Senate; some were called *senatores majorum gentium*; they were of the Race of those who had been chosen by *Romulus*. Others were named *senatores minorum gentium*; such were of the Posterity of those who had been promoted to this Honour by *Tarquinius Priscus*, when the *Kings* were banished, they were all called *Patres conscripti*. The Fore-man of the Senate, who had been appointed by the Censor, was to be chosen out of their number, who had been

Allecti vel pebarij Senators, were mean and poor Senators.

been a Consul or Censor; He was then stiled *Princeps senatus*, the Prince of the Senate, because he was as a President of this wise Assembly. It was a Venerable Company in the beginning of the Empire. The Embassadors of *Pyrrhus* King of *Epirus* told him, that the Roman Senate, was *Republika* *bonorum* *quorumque* *bonorum* a Company of many Kings. They were mightily esteemed all over the world. It was a great crime to offer an affront to them; When they did assemble, they did begin their Consultations with the Invocation of *Bona fortuna*. The Votes of the major part did govern. When the Decree was made, it was stiled *senatus consultum*. They did never meet but in a Temple of the Gods, in a Sanctified place.

Plutarch in vit Pyrrhi.

They did say; *hoc bene sit.*

Sueton. cap. 58. in Aug.

Polyb. l. 6.

The power of the Senate was not always the same. In the time of the Consuls, the Senate did act without controul; But the succeeding Tyranny of the Emperours destroyed this glorious Assembly. Their chief business was to dispose of all Affairs relating to the publick concerns, only the enacting of *Laws*, the choice of Magistrates and the undertaking of Wars, were left to the common People.

The Senate was wont to meet twice every Month; But before they did come together, the *Augures* were appointed to make their Observations. When their opinions were required, they did rise from their Seats, and pass over to him of whose Judge-

Referrem ad Senatum.

Illi Senatus datur, He is heard in the Senate.

Consulas.

Scipio Afric. Pomp & Caesar,
were chosen young.

Judgement they vvere, and vvhose advice vvas asked first; from hence comes the Phrase, *discedere in alicujus sententiam*, to become of another mans Opinion. When the Members of the Senate had committed some unvvorthy action, the Censors did *ejicere eum senatu*, cast him out of the Senate. And vvhen any of them vvas absent, and could not give a just cause of his absence, he vvas sometimes fined to pay a sum of Money.

The Consuls vvere the Supreme Magistrates in Rome, after the Kings had been bannished. They were chosen out of the Noble-men or *Patricij*, and sometimes out of the other Orders of Men. The People in their General Assemblies, called *Comitia*, did name them every year. The Law did prohibit any to be Elected under the age 42, or 43; And before that they could pretend to this high dignity, they vvere to pass through all the meaner Offices of the Commonvvwealth. It vvas no difficult business for such a one, vvho had behaved himself vvell in his imployments, and had obliged the Publick by his generous behaviour, to obtain their Voices at this time. In this therefore appears the Politick Government of the Romans, that they might oblige every Magistrate to Justice and Equity, and to seek the satisfaction of the Publick, they appointed a Subordination of all the offices vvich vvere at the disposal of the People; so that if in the meaner offices any did miscarry for vvant

vvant of ability; or if any did commit Unjustice, He could never pretend higher at the next Assemblies. None vvas to be made chief office in his absence; neither vvas any to continue in that Office above a year, only *Marius* that brave Roman General, vvas elected seven times, and once he was chosen vvhen he did oppose the *Cimbri*, and other Northern People, vvho intended the Destruction of the Roman Empire, and to conquer all *Italy*, but they vvere all defeated by this excellent Commander.

But before the Consuls did enter into their Office, they did Sacrifice to the Gods, and imploy the *Augures* to make their Observations. This vvas practised by all the other Magistrates at their first admittance into their Offices.

The marks of the dignity of the Consuls, vvere the Bundles of Rods carried before them by 12 Serjeants, as before the King, and the *Sella eburnea*, a Chair of Ivory, placed upon an open Chariot, and therefore named *curulis à curru*. The Consuls also vvere clothed vvith a Purple Robe called *trabea*. These Consuls did command the Roman Armies, dispose of the Revenues of the Provinces, punnish all offenders, call the Senators together, assemble the People, treat vvith forreign Princes, and manage many other Affairs of the Empire.

The Censors vvere first appointed to ease the Consuls of part of their Burden; for vvhen

Viri Consulares;
Men who had
been Consuls.
Polyb. lib. 6.
Cicero lib. 3.
de legib.

censor.

when the Empire began to flourish, and the Enemies of it began to multiply, the Consuls were continually employed in the preservation of the Publick Interest from foreign Invasion, and in forcing the Neighbour Nations to yield obedience to the Roman Eagles; so that they could not mind the domestick Affairs: Therefore the Censors were chosen by the People, and enabled with a Power not much less than that of the Consuls. Their office did oblige them to look to the Publick Revenues, to take an account of every Citizens Estate and ability, to correct misdemeanors and publick disgraces. They were able to depose the Senators, to degrade the Equites, and take from them their Ornaments when they did commit actions unworthy of the Roman name. This discipline did encourage virtue, and prevent the mischiefs which Vice doth commonly bring upon a Nation.

If any did neglect his Patrimony and Estate, and make no improvement of it; or if any did suffer his ground to be untill'd; or if any was not well furnished with Arms and necessaries for the War; Or if any person did neglect his office, and spend his time in debauchery, the Censors were to punish them according to their deservings. By this means the Roman Empire did flourish, when there was an exact care taken to oblige every man to his duty and employment. Idleness is a dangerous Vice in a Kingdom that
cause th

causeth nothing but poverty and misery. I could wish that in this our Countrey some order might be taken to employ our poorer sort of People, and drive the wealthier from the Taverns and Ale-houses, where many spend their days and Estates. It is strange that most Corporations do swarm with Beggars, whereas they have most means to employ them for the advantage of the Publick. Our Laws are as good as the Romans, and as much conducing to the universal Interest. But our Country officers, our Mayors of Towns, have not many times that Generous Spirit in them, which their Offices, and the general Interest requires. We may ascribe to the Idleness, to the Sloath and negligence, and to the small employment of the native Commodities of our Land, all the evils and want which do cause our murmurings.

These Censors did continue in their Offices five years compleat. And as often as the Romans did take a view of all the Censors and Members of the City. If any was left out of the Roll, he was degraded for some misdemeanor. It was no little Honor to be named first amongst the Senators and the Equites; they were named *Principes senatorum*, and *Equitum*. The Censors were also to take care of the Ornaments of the Temples, of the Sacrifices, of the publick Ways and Bridges; and to see that all things relating to the Publick Interest, might not suffer

Virgula Censoria was the Censors Rod.

Lustrum, a *lustrum*, was every five years.

Senatus movere aliquem, to banish or cast one out of the Senate.

suffer any damage. Every five years the Censor was to *Lustrare exercitum Romanum*, to purge by Sacrifice the Army of the Romans. The custom was to lead a Sow, a Bull, and a Ram round about the People encamped in the Field of *Mars*, and then to Sacrifice these Beasts to this God of War.

The Prætors were appointed instead of the Consuls, to administer Justice to the Publick. Two were commonly chosen, *Prætor major*, or *Urbanus*, for the Affairs of the Roman Citizens; and *Prætor peregrinus*, or *minor*, to do Justice to strangers. Before their admittance into their Offices, they did swear to observe the Laws of the Commonwealth. The number of these Prætors did increase in the flourishing State of the Empire, to 16 or 18. The Prætors did judge of all sorts of Causes; the criminal Causes were called *Causæ capitales*. The Officers of the Court were the *Lictores*, the Scribes, the *Accensi* or Bayliffs; who did summon the people to appear. Their Marks of Honour were a Sword and a Spear, which were placed by them in the Court. When they first did enter into their Offices, they did cause several Rules or Laws to be written in a Table, which was to be hang'd out in publick, to give notice to every one how the Prætors did intend to Judge. This was called *Edictum Prætoris*. At last, a certain Prætor gave Rules for the rest to govern themselves by in the administration of Justice;

his

Cato, was a very severe and notable Censor.

Prætor Cerialis, was to provide Corn.

Prætor Tutelaris to command the Watch, and to provide for the safety of the City in the night.

Prætores fidei commissarii, were to judge of causes concerning Estates in trust.

Prætores questores, or *Questores paritidij* were criminal Judges, such as are the Provosts in France.

his Edict was called *Edictum Perpetuum*. When the Sentence was given against any man, the party who did overcome, did lay his Hand upon the looser, or upon the thing in dispute, and did use this form of words; *Ego hunc hominem, or hanc rem ex jure Quiritum meum, vel meam esse dico*; then the Prætor did confirm his saying, by adding *addico*, I do so adjudge it.

The Commonwealth at last was forced to yield to the ambition of *Julius Caesar*, and his Successors, who were chosen Emperors. For when the Civil Wars were ended, the Senate of Rome being moved by the Creatures of *Julius Caesar*, bestowed upon him most glorious titles of Honour and Dignity, and established him in the Supreme power during his life: they stiled him a perpetual Dictator, the Father of the Countrey, a Consul for 10 years, *Sacrosanctus*, & *Imperator*, a Holy Person, and Emperor. This last name had been given after some notable Victory to the Roman Generals by the Soldiers. *Augustus* added another Title to the Emperors; for after Him they were named *Augusti*, a Sir-name proper to all holy and sacred places and things. They were also called *Pontifices maximi*, the chief Pontiffs. Their power was far greater than any other Magistrate before; for they did what they pleased, without controll.

The Princes of the Roman youth, were such as were designed for Emperors; They were

H b

Honoured

Adducere aves
When there is a happy omen.
Addicere bona,
is to deliver up the goods of any man.
Addictus, i. e. *damnatus*.

Principes
venturis

Honoured with the title of most Noble *Cæsars*, when they had been chosen to succeed in the Empire, and declared worthy of that Dignity in the Senate. *Augustus* brought in that custom, which was observed by his Successors. In *England* we have the Princes of *Wales*, who succeed in the Throne to our Kings. In *France* the Dauphin, the eldest Son of the French King, reigns after his Father. Thus in *Germany*, there are the Kings of the *Romans*, who are elected during the lives of the Emperors, to succeed them in the Empire. The Governor of the City of *Rome*, was first chosen and appointed by *Augustus Cæsar*, to watch over, and provide for the Affairs of the City. Unto his office it did belong to examine controversies between Citizens, to sit as a Judge at the publick Playes, to do Justice to Slaves and Bond-men oppressed by the cruelty of their Masters; to have an eye to the publick Markets; and to concern himself with all crimes committed within one hundred miles of the City. In the absence of the ordinary Magistrate, before *Augustus*, there was a *Præfectus Urbis*, who had only power when the King or Consuls were absent in the War. They were not chosen by the People, but appointed by the Consuls to be their Lieutenants in their absence. Afterwards it became an ordinary office, especially when the Emperors departed to *Constantinople*; then the Governour of the City

Præfectus urbis,
Sæton. in Augusto. Dio. l. 52.

At every mile,
there was a
Stone fixed in
the ground;
therefore 100
miles is named
100 lapides.

T. Livius.

Tacit. lib. 6.

Agell. l. 19.

was

was as a Viceroy in *Italy*, the Emperours Vicegerent.

The *Interrex* was appointed by the Senate when the Kings were dead, until another Prince was chosen. And after the Kings had been expelled, the Title and Dignity did remain; for when a Magistrate had quitted his Office, or when another could not speedily be chosen; or when the Consuls could not be present to govern in the Assemblies. The Senate did appoint an *Interrex*. The *Dictator* was chosen by the People, and the Senate in the dangerous times of the Commonwealth, when some eminent danger did threaten the state: He had a far greater Power than the Consuls; He was named *Magister populi*: There was no appealing from his sentence to the People; He did continue in his Office six months. There was another Officer chosen by him to be his Lieutenant in his absence, He was named *Magister equitum*. The Master of the Horse, because in the War he did command the Horse, and the *Dictator* the Foot, as we may see in *T. Livius*.

It is worthy of our observation, that these *Dictators*, who were intrusted with such an uncontrollable Authority, did never abuse it to the prejudice of the Commonwealth; and that it was a very rare thing to see a Citizen of *Rome* punished by them, either with Death or Bannishment.

Interrex.

Dionys. lib. 2.
Interreges animo
erant decem oor-
stituti ex decu-
rijs Senatus u-
nu quisque eorum
insania habebat
5 dies itaque
vocabatur ma-
gistratus quin-
queduaris.
Rosin. lib. 7.

Flor. Eutropi.

Dionys. lib. 5.

The *Decemviri*, who were enabled with the Authority of the Consuls, only to make and establish Laws over the City of Rome, were appointed in the beginning of the Empire for that purpose. The Kings who had formerly governed, did administer Justice according to their pleasure; But when the Romans saw in what inconveniency they would fall, if they had not Statutes and settled Laws to govern their Magistrates; they chose ten Men to examine the Laws of the Athenians, and cause the best of them to be graven upon ten Tables of Brass, for to remain as the standing Rules of Government. Afterwards two Tables more were added, so that they were called *Leges 12 Tabularum*. These Magistrates did succeed on another in the Government; for every one had the supreme Power by turns: But they were put down about three years after their establishment, and the Consuls did succeed them.

Tribuni militum.

The *Tribunes* of the Soldiers were of two sorts; some did govern the Empire, as the Consuls, and the others were only as Colonels in the Army. The former were only chosen to appease the murmurings of the People, who did grumble because they could not pretend to the supreme Magistracy, as the *Patricij* did, for the Senate did oppose the election of Consuls out of the *Plebeian* Families; therefore to content the Commonalty, they did suffer some to be elected out of them, who should have the Authority

of the Consuls, but not the name; they were stiled *Tribuni militum consulari potestate praediti*.

The *Tribuni militum* chosen by the Consuls, were called *Rutuli* or *Rufi*, because *Rutilius Rufus* brought in that custom: they who were appointed by the Army, were named *Suffecti*; and the others chosen by the Commons, were stiled *Comitiati tribuni*.

Triumviri, were of many sorts; there were *Triumviri capitales*, called also *tresviri*, or *treviri capitales*, who were as our High-Sheriffs: they had power to Imprison, and release out of Prison; they did also punish all Malefactors who were not Romans. Eight Bayliffs did commonly attend upon them.

Triumviri Minarj, were appointed to pay out of the Publick treasury, money to satisfy for poor mens Debts.

Triumviri colonia deducenda, were to establish the Colonies of the Romans in forreign Nations.

Triumviri Monetales, or *Triumviri A. A. Æ. F. F.* as *Rosinus* calls them, i. e. *Auro, Argentis, Ære, Flando, Feriendo*, because they had charge of the Mint.

Triumviri nocturni, were certain men, who were to go the Rounds, and give notice when Fire did break out in the City of Rome.

Triumviri Reipub. constituenda, were established after the Massacre of *Julius Caesar*; For when his adopted Son *Octavius* did la-

hour to revenge his death, and that he could not compass his design, unless *Antonius* and *Lepidus* did joyn with him; He concluded an agreement with them to govern the Empire between them; to divide the Provinces, and raise an Army which should pursue after *M. Brutus*, and *Cassius*, the two most powerful murderers of *Julius Caesar*: they pretended to settle the Commonwealth, but they filled *Rome* with the Blood of all their Enemies, and proscribed 130 Senators. The rest of the Senate continued unto them the supreme Magistracy with full power for five years, because they could not oppose them, nor their proceedings; for they had at their heels two well furnished Armies.

Questores Urbani, or *Aerarii*, were the publick treasurers, who had a Commission to keep the Riches, and receive the Revenues of the Commonwealth from the Officers of the Provinces. At first there was two appointed; afterwards two more were chosen by the People to accompany the Consuls in their Expeditions. These last were as our Commissary-Generals, or as Treasurers of an Army; for they were to provide all things necessary for the Soldiers, and receive the In-comes of the Provinces; sell and dispose of the Spoils of the Enemy.

When the Generals did return home before they could obtain the Honour of the Triumph; they were bound to give an account of the number of the Enemies, and of the

Triumviratus, alone, signifies this bloody Government of *Aug. Ant.* and *Lepid.*

Liv. l. 7.

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11

the *Roman* Citizens, vvho had been slain, to these *Questores Urbani*.

The *Tribunes* of the People, vvere first *Tribuni plebis* established at *Rome*, vvhen the Commons had been forced to a sedition by the cruel exactions of the Nobles. They assembled upon *Mount Aventine*, and sent word to the Senate, that they were resolved to leave their City, and settle somevvhere else, if they did not grant unto them a Discharge of all Debts, and such Lavvs as might for the future shelter them from the unjust usage of the vvwealthier Citizens; vvith certain Magistrates, vvwhose business should be to mind the good of the People. The danger obliged the Senate to condescend to their demands: tyvo Officers vvwere chosen first out of the *Tribunes*, or *Colonels* of the Army; and therefore they vvwere named *Tribuni plebis*.

They vvwere persons *Sacro-sancti*, most holy and sacred. It was no less than a capitoll crime to offend them by Word or Deed; They vvwho had been so daring, were by the Law *homines sacri*, devoted or condemned *ipso facto*, to be sacrificed to the Gods. These *Tribunes* had power to * oppose the * *Intercedere* proceedings & Decrees of the Senate. They were not admitted into this Venerable Assembly, but had their places at the entrance of it when any Decree had been made; It was sent to them to receive an approbation, vvwhich they did signifie by vvriting upon it a

H h 4

Roman

Roman T. Their number did increase to 10, and their Authority also became greater than at the first Institution; for they did Enact Laws with the consent of the People, & comit many disorders to the prejudice of the Senate, and of the Consuls, so that sometimes they were nam'd *Pestes reipublicæ*. Their Houses were open both day and night, that they might serve for a refuge to all that should flee unto them for succour. And whiles they were in that Office, it was not lawful for them to be absent a day out of the City, except in the Latine Festivals. Their Power also was limited within the walls of Rome: They could not concern themselves with things acted out of the limits of the City.

Macrob. lib. 4
Saturn.

Ædiles, were Magistrates who had a care to see the Temples and Publick Houses in good repair: From *Ædes* therefore Churches and holy Houses they have borrowed their title *Ædiles*. There were three sorts *Ædiles plebis*, were Magistrates under the Tribunes of the People instituted at the same time as the former. Their Office obliged them to wait upon the Tribunes of the People, to judge of small matters, to restrain the violent humours of Creditors, to limit the number of Drinking-houses, to punish railings, and small offences; to see to the Weights and Measures; to provide Corn and Oyl for the Provision of the City, and to cause all Publick Houses to be due repaired.

repaired; to order all conveniences for publick Sports and Plays, &c. *Ædiles Curiules* * *Asella curuli qua vehebantur*. They were chosen out of the Senate, as the former were out of the People: their Office was the same, but they did take their turns; One year the *Ædiles plebis* did govern, the next the *Curules*; but afterwards they observed no such order in the execution of their Office. There were also in Rome *Ædiles Cereales*, Magistrates who had a care of the Corn and Victuals sold in the Market. They were named also *Præfecti annonæ*. Besides these, there were certain Persons called *Quatuorviri viarum curandarum*, Officers appointed by the Senate to see that the Publick wayes might be well Paved. These men were under the Censors, unto whose office the care of the publick ways did belong. They were also called *Curatores viarum*. The Keepers of the Soldiers Treasury, were established first by *Augustus Cesar*, when he saw it necessary for the safety of the City, and of the Empire, to maintain constantly a certain number of Legions always in Arms, that his ordinary In-come was not sufficient; and that he could find no other way to furnish the Expences, He promised to cast into the Treasury every year a large sum of money, for Himself and Successor. All the wealthiest Citizens, and the Princes subject to his command, did imitate his Example: But when this was not yet sufficient, he commanded that the 20 part of all Inheritances, and Legacies, left to persons who were not near

*Pensabam phrygium
Getulis messibus
annum, i. e.
annonam.*

Africa, Egypt, and Gallia, did send to Rome Corn every year as Tribute to be divided amongst the People.

Præfidi ævarij, ævarium Gaza nominabatur. γαζοφύλακος Custos gazæ.

*Duplex ararium
in Roma vulga-
re & sacrum vel
sanctius quod a
Cæsare ablatum
fuit.*

Præfectus prætoria.

*Wolfgang. Laz.
Comment. reip.
Rom. l. 1.*

** Cohors prætor-
ia.*

near of kin to the deceased, should come into this Treasury. He appointed three persons chosen out of the *Prætorian Bands* to keep it. The Captains of the Emperors Guards were powerful men in the Roman Empire: they did raise and depose their Masters at their pleasure, and commit many Insolencies, for which many times they did loose their Heads. *Prætorium*, was the Generals Pavilion, or the Princes Pallace, and ** Prætoriani milites*, the Soldiers of the Emperors Guard; from hence their Captain is stiled *Præfectus prætorio*.

Præfectus frumenti dividendi, was an Officer appointed by *Augustus* to distribute the Corn which he did give to the Publick.

Præfectus vigilum, was the Captain of the City Watch: For there were several Companies divided in the City, to prevent Sedition and Mutiny, and a Commander over them, who was their Captain.

The Keeper of the Kings Exchequer was a considerable Officer in Rome; He was named *Advocatus Fisci*.

Advocatus Fisci

** Ararium*, is a Treasury for publick Mony, *Fiscus*, was the treasury for the Emperors private expence.

As the Roman Empire did enlarge its Bounds, the number of Officers did also increase every year. The People and Senate did send their Commissioners to execute Justice in all the Provinces subject to their Jurisdiction. At first, only the *Prætores* were required; But when they had conquered large Kingdoms, they reduced them into Provinces, and appointed that such as should

go out of their Consulships, should depart into these large and Noble Divisions of the Empire, to do Justice, and mannage the publick Affairs of Peace and War; Then these Governours were stiled *Pro-consuls*; sometimes they had an Assistant named *Prætor*, whose office was to do Justice in the Province between dissenting parties. Now in the flourishing state of the Empire, some Kingdoms vvere *Prætorie*, belonging to the *Prætors*: Others vvere *Consulares*, for such as vvere of a Consuls degree. Under the Emperors of Rome, some Provinces vvere disposed of by the People and Senate; the Governours of these vvere called *Proconsules*; and some by the Emperors, vvhoe did give out their Commissions to their Favourites, named *Propratores*. Before, vvhhen the Consuls did govern the Empire, they did **agree* amongst themselves about the Provinces unto vvhich they vvere to repair: vvhhen the time of their Governing vvas expired, or vvhhen they did **cast Lots* for the Provinces; If there vvas any dangerous War to mannage, these *Pro-consuls* did choose a ** Legatus*, unto vvhom vvas given a *Questor*, a Treasurer to have an eye upon the Expences and In-comes of the Empire. The Senate did send these Provincial Magistrates in very great pomp, and did appoint unto them their Attendance, Furniture, Train, Army, Wages, &c. They did alvvays receive a golden Ring amongst their Furniture, to Seal Letters

Pro-consul, was either a Governour of a Province, or a Consul, whose Commission was continued to him beyond the year; Or a Lieutenant of a Consul, who did lead for him his Army.

*Dion. l. 35.
* Campanare
Provincias.*

*Advocabatur
sortiri Provincias.*

** This word signifies an Embassador, a Lieutenant, of a General: or of a Proprator, or of a Proconsul.*

Agell. l. 15. c. 4. Their Notaries were persons of the greatest eminency.

Letters and Dispatches, as I conceive. Their Train was composed of Colonels, Captains, Notaries, Serjeants, Secretaries, Bayliffs, Cryers, Executioners, Interpreters, Sooth-sayers, Physicians, and such kind of men. When they were to depart, they did go up to the Capitol, to make Vovvs to *Jupiter* for the welfare of the Empire; and then with their *Lictores*, their Officers bearing before them twelve Hatchets, and bundles of Rods; they did go out of the City *Paludati*, that is cover'd with a Cloak, and at the Gate they were complemented by all their friends with many good wishes. As soon as they were enter'd into their Provinces, they did begin to command; and the Commission of the former Governours did end.

CHAP. IX.

Of the Roman Laws, and of many particulars relating to their Judiciary proceedings.

IT is not possible for a Kingdom, or a Society of Men to live without Lavvs; Nature, and our Interest do recommend certain Rules of behaviours, upon which much of the happiness of a Commonwealth depends. The *Romans* at first had no other Lavvs, but the Pleasure and Will of their Princes and Magistrates, who did govern them

Ch. IX. Roman Curiosities.

them according to the light of Nature, and their Inclinations; But this kind of ruling is subject to mistakes and injustice: therefore, for the benefit of the People, it was necessary that the Laws should be written. The 12 Tables were famous at *Rome*. Afterwards the Supreme Magistrate did recommend a Law, which was called by the name of the person who caused it to be published. It would be too tedious a work to mention every Law of the *Romans*; several learned Lawyers have given a sufficient account of them, as *Baldunius*, *Pomponius*, *Manutius*, *Prateus*, and many others. I have here collected the Statutes which are most remarkable, and which concern our present Estate.

Papirius caused these Laws to be established; that nothing should be done without some adress to the Gods. That none but the *Patricij* should be suffered to Sacrifice, and govern the Commonwealth. That only the Kings should command over the Worship of the Gods. That the Fables of their Divinities should not be credited. That no forreign God should be Worshiped within the City, besides *Faunus*. That none should offer to speak Bawdy in the presence of Women. That all Murders were to be slain. That none should offer to enter into the City but by the Gates, because the Walls were to be esteemed most sacred. That every Woman lawfully joyned in Matrimony with

with a Man, be a partaker of his Estate. That if a Wife be found guilty of Adultery, it shall be lawful for the Husband, and her Relations to put her to death as they please. That if she did drink Wine she was to be punish as an Adultress. It was not lawful for the Roman Women to taste of Wine; therefore when they did marry, they made an agreement with their Husbands, to have that liberty at certain times; as when they were brought to Bed, when they were sick, &c.

It was not lawful for a Man to leave his Wife, unless she were guilty of a grievous crime contrary to the laws of Marriage.

If a Child did offer to strike his Parent, he was to be devoted, *sacer*, or sacrificed to the Gods.

All monstrous creatures were to be slain.

In the 12 Tables were to be seen these Laws.

That no Roman Citizen should be condemned to die, but by the Sentence of the General Assemblies. That the Command of the People should be a Law. That if a Judge should take a Bribe, He was to be punished with death. That all false Witnesses were to be cast down the Rock *Tarpeia*. That none should entertain in the City Publick Meetings in the Night. That if a Roman Citizen did encourage the enemy against the Empire, or did betray a Citizen, He should be punished with the loss of his life.

That

That a Father should have * power of Life and Death over his lawful Child. That every Father had power upon his Death-bed to bequeath his Money to any body, and to appoint † Tutors for his Children. If any died without Will, or in a Frensy, the Kindred and Relations were to take charge of his Estate and Children. That if any was a Prodigal, his nearest Kindred should govern his Estate, when the Prætor had understood his behaviour. That if a Child was born within ten Months after the Fathers Death, it should be legitimate, and Heir to the Estate. If any did offer Injury to another, he was to be punished by his Purse: And if he did maim him in one of his Members, he was to be requited in the same manner.

It was Enacted by *Abenobardus*, that the Colledge of Priests should not receive indifferently any persons into their Orders, untill the People had sufficiently approved of their behaviour and honesty. It would not be amiss if this Roman Law was in force amongst us. It was not lawful to beat a Citizen of Rome with Rods, or to punish him *indicta causa*, that is, before he came to a hearing. The Senators were commanded by the Law to abstain from all manner of trading.

The Tithe of all sorts of Corn was duly paid to the Romans out of all the Provinces; and that was named *decuma*, as the Receivers were stiled *decumani*.

* *Potestas vita & necis vocabatur.*

4 sorts, *testamentarius, legitimus, Dationis, vel fidei-commissarius, and honorarius;* The last was such as are appointed Overseers, to see the Will of the deceased performed. *Si injuriam alteri faxit aris plena sunt.*

Si membrum raperit e pacto talio esto.

There was 3 kind of Tithes

The

frumentum assi-
matum, raised
by a Tax for the
Deputy of the
Province.

Frumentum im-
peratum, was
Corn exacted
from the Pro-
vince for the
Army; and
frumentum de-
cumanum, the
ordinary tenths

The whole E-
state is named
As by the Law-
yers.

In totum assen-
stitutus heres
is an Heir to
the whole E-
state.

Ex lato Asses, is
but to apart.

The Romans had also several Laws to li-
mit the prodigalities in publick Feasts. They
commanded that in the ordinary Banquets,
none should spend above ten *asses*, every *assis*
being worth about a Penny English Money.
They had a Law that no Wife should enjoy
above a quarter part of her dead Husbands
Estate. And for the better understanding
of the Wills, we may take notice, that there
were Wills called *Testamenta in Praeinctu*
made by the Soldiers in the Army in the pre-
sence of their Comrades, *Viva voce Testa-*
menta calatis Comitibus, in the presence of all
the People assembled together; and *Testa-*
menta per emancipationem familiae, which
was done by a pretended Sale of all the con-
cerns of a Family, to an intimate friend of
the Testator; He is called by the Lawyers
Haeres fiduciarius, or *Imaginarius*. When
the other was dead, he was then *Pater Fu-*
diciarius, and was to have the power of a
Father, until the Children came to be of
Age.

Theeves were condemned to restore four-
fold to the Owners: this Law was called
Lex quadrupli, and the Accusers, *Quadrupli-*
tores. But if any had stoll so much, that he
ould not make satisfaction, he was to give
all his Goods.

Their manner of proceeding in Law was
thus: First, the Plaintiff having caused the
Defendant to be warned into the Court, he
did present a kind of Petition to the Judge
his

that his cause might be heard before him;
this was stiled *Postulatio*: when it was gran-
ted, he did proceed to *intendere actionem*,
or *litem*; or he did *diem dicere*, appoint a
day: this was followed by an engagement of
the Defendant to appear, by giving a Sure-
ty; when the day of appearance was come,
which was commonly *dies perendinus*, the
Plaintiff was obliged to † swear to the
Judge, that he did not accuse the Defen-
dant *calumniandi gratia*, only to calumni-
ate him. On the day of examining, the ac-
cusation both parties were to be present,
unless they were sick, if otherwise, they did
* loose their Cause, and the Judge did give
out † an Execution against the party, with
an order to seize upon his Goods. But be-
fore the final Sentence was given, the Judges
did * cast Lotts, to know who should judge
of such a Cause; and then if the Defendant
had any reason to think that such Judges
would be partial, he had liberty to † except
against him, and another was chosen in his
room: when the Judge had heard the cause,
he did deliver a little *tabella*, where was
written either a Roman C for condemnation,
or A for absolution, or NL for *non liquet*,
that did signify, that the Cause was to be
heard another time. The Grecians had also
three Letters to express the Sentence that
was given, Θ for Condemnation, Τ for Ab-
solution, and Α for a Reprieve. Now in
many Courts of Justice, a Javeline stood at
the

Postulare ali-
quem de crimine,
is to accuse one
of a crime.

Promittebat
vadimonium.

* *calumniam de-*
jurare.

* *Lite vel causa*
cadebat.

* *Edictum pe-*
remptorium.

* *Sortitio Ju-*
dicum.

* *Rejicere judi-*
ces.

Ampliatio, is a
Reprieve.

the Bar; they did also set up the same Weapon when they did make sale of any Goods: therefore *sub hasta vendere*, or or *præconi subficere*, is to expose publickly Goods to Sale by a Cryer; the Buyers were named *Sectores*, they did signify their desire of Buying by *digitum tollendo*, by lifting up their Finger. Their ordinary Money was *As*, a Penny, and *Sesterius 2 d. ob. Sestertium*, a hundred *Sestertij*, that is about eight or nine Pounds English money. They did number their Estates and Money by these *Sestertij*, as *decem sestertij*, ten *sestertij*; *decem sestertium* 1000 *sestertij decies sestertium* ten hundred thousand *sestertij*.

M. S. is the Character for *Sestertius*, or L. L. S.

CHAP. X.

Of the Roman Punishments inflicted upon Offenders.

THE lesser Punishments were loss of Goods, which was either the loss of all, named *multa suprema*; or the loss of part, called a Fine, or *multa minima*. *Capitis diminutio*, was a degrading of a Man from a higher Tribe to a lower, which was either *minima*, or *media*; to the lowest Tribe or a dashing of his name out of the Romans Catalogue: this was *maxima diminutio Capitis*. Sometimes it was followed by a Banishment of the Offender, unto whom *interdicitur*

They were fined by the loss of their Sheep and Oxen.

Ch. X. Roman Curiosities.

batur usus aqua & ignis, the use of Water and of Wine was forbidden. The other severer punishments, were *Furca*, *Crux*, *Carcer*, *Culeus*, *Equuleus*, *Scala*, *Gemonia*, &c. This we must note, that when the Offenders were led to Execution without the Gates of the City, a little Bell was tyed about them, to give notice to every one to stand out of the way, that they might not defile themselves by touching such a one.

Lata fuga vel deportatio vocabatur.

Furca, was a common punishment of the Romans; they did imploy it to disgrace an Offender, either by obliging him only to carry it about the City, or * by whipping him in the way. These kind of People, whose unhappiness it was to be thus treated, were named afterward *Furciferes*: they did also imploy the *Furca* in punishing to death; the poor Miscreant did bear it out of the City to the place appointed, and at certain stages the Executioner did make him feel the smart of his Rods; when he was come to the fatal place, the Executioner did chop off his Head. Now this *Furca* was two Beams joyned together, either in the middle, or in the top. *Iustus Lipsius* hath written a learned treatise, *de Cruce*, which was an Instrument not much unlike to the *Furca*. The custom did oblige every one to bear their Cross, upon which they were to suffer, and then to be nailed upon it. There were many sorts of Crosses in use amongst the Romans, but none was for an ingenious Man. It was

* *Supplicium more majorum vocabatur.*

S. vile supplicium.

*Vocabatur pati-
bulum.*

Ergastulum, is a
Prison for
Slaves and Fen-
cers.

a kind of punishment only proper for Slaves and men of the lowest rank. They were nailed to this cursed Wood, and an Inscription over them, signifying the Crime that brought them to this shameful punishment. The publick Prison where they were kept, was named *Carcer*; In it were to be seen two Rooms. *Tullianum*, was the Dungeon where Malefactors were strangled. *Robur*, was a place of strength, out of which they could not break forth, where they were sometimes put to Death. *Nervus*, was like our Stocks, where the Feet were laid. *Collumbar* and *numella*, was a place to put the neck, that resembled our Pillory. *Codex*, was a Block fastned to Malefactors, upon which they did use to sit. *Culeus*, was a kind of punishment due to Paricides. They did first whip the Offender with Rods, until the Blood did gush out of their Veins; then they did sove him up in a Leathern sack, called *Culeus*, with a Cog, a Cock, a Viper, and an Ape; with this sad and loathsome company, they did cast him head-long into the Sea and drovnd him.

*Ignem torto-
rium vel Stipes
noxialis.*

Fidicula, was an
Engine like
unto this with
strings, to tor-
ture every joint

Eculeus, was an Engine proper to Rack and torment Offenders, whose Body did appear as they that were crucified on the Cross. It was invented on purpose to force men suspected of a crime to a confession of their Guilt. I conceive this Engine was made in such a manner, that it did stretch every joint in the Body. The Romans did some

times increase the torture of the Persons racked upon this Engine, by applying hot Irons to the Offenders naked Body. *Lamina* and *Ungula*, were Instruments made for this purpose, to adde to the pain of the miserable creature, whose misfortune had brought him to this torment. Sometimes the Offenders were condemned to be thr ovn dovv head-long from the Rock, upon which stood the Capitol, called *Tarpeia rupes*. There was another place called *Gradus Gemonij*, or *Scala Gemonia*, near the River *Tiber*, from which they did cast the guilty persons to drovnd them in the water. Some describe thus the manner of this kind of punishment. The Executioner did fasten a Hook in the mouth of the poor wretch, and did dragg him through the streets from his Prison to this infamous place, and then he did cast him dovv head-long into the River, or did burn him, as some do relate.

Tunica, was another kind of punishment. They did put the Criminal in a Coat dawb'd with Pitch and Brimstone within & with-out; and in this manner they did cast him into the Fire prepared for him.

Damnatio ad Gladium, was when a man was condemned to end his dayes with the edge of the Sword; either by fighting in the publick Playes amongst the Fencers, or by receiving the fatal blow from the hand of an Executioner.

*Restarij nom-
nabantur.*

Damnatio ad Bestias, was the condemn-
ing of a man to be devoured by Lyons, Bears,
or other wild Beasts, Sometimes they did
expose them all naked to the mercy of these
Savage Creatures; and at other times they
did furnish unto them Weapons, to enable
them to contend with the Beasts, and shew
some sport to the gazing multitude.

Ergastulum, was a Prison for Slaves, who
were to be kept there, and obliged to work
for their livelihood. Some did belong to
Noblemen; they were designed for the most
part for the slaughter, to delight the People
in the *Amphitheatre* in fighting. They did
daily exercise themselves by Fencing. A cer-
tain Master of Arms did teach them, as we
have already taken notice. And that they
might be hindred from an escape, they had

*Pedes annulatos
habebant & se-
pe inscriptiones
in fronte.*

* *In Antliam
damnari*, is, to
be condemned
to be a drawer
of water.

Pistrinum, is a
Hand-Mill.

Bolts & Chains night and day put upon their
Legs. Many Offenders were condemned to
these kind of Prisons, that they might be ex-
ercised in digging the Ground, in grinding
Corn, in * drawing water, and in many
other laborious and painful works. The Of-
fenders were also sent *ad Metalla*, to the
Mines, which was a grievous punishment.
They did also mark them in the Fore-head
with an infamous Letter; they were named
Stigmati, or *literati*, or *nebulones stigmati*.
The Romans did also chastise their Criminal
persons with Whips aswell as with Rods;
and to increase the pain, such did tie at the
end of every thong, Nails, Bones, and other
hard

hard things, so that many times the Patient
did give up the Ghost under the strokes.
These Whips were named *Scorpiones*.

CHAP. XI.

Of the Roman Militia.

IT will not be amiss to know how the
Conquerors of the World arived to that
excessive Power, and how they attained to
an universal Monarchy over most part of the
known Nations. Their Martial Discipline,
and the excellent order which was establishd
amongst them in their Armies, did assist them
as much in their Expeditions, as their valour
and Courage. And first, we may take notice
that they did never engage themselves rash-
ly in a War. Their custom was to seek all
other means to bring their Enemies to Rea-
son; when they did see all their endeavours
frustrated, they did then make use of War,
as the last and most desperate Remedy. The
Feciales, an order of Priests mentioned be-
fore, were dispatcht with a Commission to
declare War to the Enemies, one of their
number cloathed in a stately Robe, with a
Caduceus in his hand, did make his address
to *Jupiter*, and the rest of the Gods, as soon
as he was entred into their Borders, telling
them, that he was there in the name of the

Romans to demand Justice of such a City or Nation. When he was come into the presence of the Enemies Magistrates, he did openly declare his business to them, with Imprecations and Curses. If they did give him no satisfaction within 30 dayes after his arrival, he did then tell them that the People of *Rome* would deliberate about that business, and endeavour to oblige them to Justice; and then he did cast out of his hand a bloody Javeline, with these words; *In the name of the People of Rome I declare War to such a Nation.*

When the *Romans* did conclude a Peace, they did also send these *Feciales*, who were to carry with them some Grass out of *Rome*; When they were come into the presence of the other party, the chief of them, named *Paterpatratus*, did take a Stone, and knock a Hog on the head, *swearing, and wishing that *Jupiter* would thus punish him, or that People that intended any mischief or deceit by the Treaty; or that should first violate their Oath, and break the agreement by any publick acts of hostility.

When the war was proclaimed by the order of the People, and by the decree of the Senate; the next action was to pitch upon a worthy General to manage it, and Command the Soldiers that were to be sent against the Enemy. *Servius* upon *Virgil* takes notice of three kinds of warfar ordinary in *Rome*. There was *Sacramentum*, so named, because

Tit. Liv. l. 1.

Polyb. l. 3.

Rosin.

* *Jurare per Jove.n vocabatur.*

Mercenarius sub aliquo, to serve in War under a Commander.

because all the Soldiers did engage themselves by an Oath to fight for the Commonwealth, to obey their Commanders, and to not depart from the War until it was finishd.

2. *Conjuratio*, which was when there was some great tumult or rising in *Italy*, or upon the Borders. In such a case, because the General had not time to receive the Oath from everyone, he was wont to say, *qui vult salvam rempublicam me sequatur*, and to assend up to the Capitol the common Rendezvous in such occasions, causing two Banners to be displayed, the one of a Rose-red colour for the Infantry, and another of a Skie-colour for the Cavalry or Horse-men. The third sort of Warfar was named *Evocatio*, and the Soldiers *Evocati milites*: When the General to fill up his Army, did command several persons dispersed in the *Roman* Dominions, to repair to their Colours, and come to his assistance. Besides, the General did dispatch his Orders to all the People allyed to the *Romans*, to send their succours by such a time, and at a place appointed.

The whole Army was divided into *Roman* Legions and Auxiliaries. Every Legion was composed sometimes of 3000, sometimes of 4000, and never above 6000 Foot, with some few Troops of Horse-men, who were to wait upon their Legions in the Battle. The Foot were divided into *Cohortes*, or Companies; in every Legion there was wont to be ten *Cohortes*. Every *Cohors* did contain

Miles e meritis,
a Soldier who
had served his
time in War.

Sine Sacramento
non licebat pugnare cum hoste.

Glaud.

Milites subitarij
or per conjurationem.

From *Centum*,
they are named
Centuria.

Decurio, a com-
mander of such
a number of
Horse men.

tain three *Maniples*, every *Maniple* two *Centuries*, and every *Century* an hundred Men. The *Centuries* were subdivided into *contubernia*, certain Files of Men, who did lodge always together; their Corporal or Sergeant was named *Caput contubernij*, or *Decanus*, as his Captain was named *Centurio*. At the Rear of every *Century*, did march a Commander next to a *Centurion*, called *Tergiductor*, of the same power as our Lieutenants of Companies. The Horsemen did appear in Troops called *Turma*, and every *Turma* had three *Decuria's*, and every *Decuria* ten Horsemen. The Captain of every Troop was named *Præfectus Equitum*, and the chief Commander of the Army *Imperator*; especially when he had been so happy as to obtain a Victory, where one thousand of the Enemies were slain. Over every Legion there was a Tribune or a Colonel under the General.

In this Army, none was received amongst the Legions; but after 17 years of Age; and every one was to be a Roman born, a Free-man. I confess that in cases of necessity, they were forced to Muster in their Army Slaves and Fencers.

The number of the Roman Legions did vary according to the occasions of the Commonwealth: Sometimes there have been 25 Legions belonging to the Empire, dispersed round about the Borders near the Enemies Countrey.

But

But we must take notice, that before the Armies did march to find out the Enemy; the General, with the rest of the superior Officers, were very diligent and careful in the placing of their Men, and disposing of them to the best advantage. The poorer sort, and the weakest bodies they did pick out of the Army, to put them together in Companies separate from the rest, they called them *Velites*. These kind of Soldiers were the most contemptible Soldiers, and such as were exposed to all the dangers. As in the Turks Army, there are multitudes of a certain vile sort of Soldiers, who are placed in the Front of the Battle, and beaten to the assault, to fill up the Ditches with their Bodies, and cause the Enemy to spend their Fury upon them: So was it in the Roman Army, there were certain Companies pickt out of the rest, to be employed in assaulting the Enemy, and in receiving the first on-set. They were lightly Armed, and therefore from their swiftness in Retreats, they were called *Velites*. When the Army was ready to Fight, such did appear at the VVings, or in the Van, as our Forlorn-Hope. They were never required to stand to a Fight, and oppose the Enemy without stirring; neither did the Generals repose any great Trust in them. The chief strength of the Army was in the Roman Legions. Afterwards the General did choose out of the Army, the strong and lusty Bodies, to match them also together,

Primum pilum,
is the first Cen-
tury.

ther; and they were named *Principes*. The *Triarii* were elected next, out of the oldest and most beaten Soldiers, named *Veterani*. They were placed always in the main Body of the Army; And to them was committed the Roman Eagle, which vvas as the Royal Standard amongst us, the chief Ensign of the Army. The first Centurion of the *Triarii* was called *Primipilus*, and *primus Centurio*; he had the charge of the Roman Eagle. The second Century vvas named *secundum pilum*, and the Centurion, *secundi pilus*. The *Principes*, vvho marched before them, vvere named *Antepilani*.

Besides the former Commanders in the Army, there vvas *Præfectus Legionum*, a Major General next to the *Legatus*, the Lieutenant General of the Army. VVhen the General, and his Lieutenant vvere absent, he did command in Chief over the Colonels, and over the rest. There vvas also *Præfectus sociorum*, a certain Commander of all the Auxiliary Forces, sent to the Army from the friends of the Roman Empire. There vvas also *Præfectus Fabrorum*, and *Præfectus castrorum*, the Camp-master General, and the Chief Engineer, vvwhose Office vvas to have an Eye to the Instruments and Engines of VVar, and to the Labourers. The Romans

Accensi milites,
were supernu-
merary Soldi-
ers vvho did
wait upon the
Officers.

did overcome their Enemies, and take Towns, more by skill and art, than by plain force and Valour; therefore it vvas necessary that they should have great numbers of all

all sorts of work-men in their Armies, and one over them all to command them to their business.

In the Roman Army there was an excellent variety of Weapons fit for all sorts of encounters and occasions. In this the wisdom of their first Warriors did appear in inventing such convenient Arms, as might be suitable to the strength of their Bodies, and might be able to defend them with advantage against other People. Besides the Sword and Buckler, they made use of a certain Dart named *Pila*, which they did handle so dexterously, that according to the report of *Cæsar*, it did sometimes pierce through Bucklers two inches thick of Iron: Especially the *Triarii*, the best Soldiers, vvho were always kept for a Reserve, were furnished with this kind of Weapon, and a small Target called *Parma*. Some of them were armed with a Javeline; others with Pikes. They were careful to provide their Armie vvith all manner of Weapons, that according to the different occasions, they might oppose such as were best furnished, to encounter the enemy.

But before a General did undertake an Expedition against the Enemy, it was the custom, not only to consult the *Augures*, but to enter into the Temple of *Mars*, and there to begg the assistance of that God. When he did march vvith his Army, they were commonly ordered according to the dangers,

Cornicularij,
were the Deputies of the Tribunes, ordered to go the Rounds for them in the night.

Ferentarij, were Soldiers, vvho did fight afar off as the Slingers.

Duplicarij milites, did deserve a double portion of Victuals.

Volones, were voluntary Soldiers.

Signifer, the Ensign-bearer.

Aquilifer, the Eagle-bearer.

Tesserarij, the bearers of the Watch-word.

Metatores, they vvho did ap-

point the places to Encamp.

Calones & lixæ, are the Soldiers servants, such as are call'd in the

French Armie

Goujars. They did prepare

wood & water, and did wait

upon the Soldiers.

Castrametari.

Ad Triarios
ventum est.

dangers, or the safety which they did apprehend. Every night the Army did Encamp in a convenient place. *Pyrrhus* King of *Epirus* taught the *Romans* the Art and use of lodging their Army within a fortified Camp every night, for fear of a Surprisal. The Generals Tent was usually in the middle, and the Horse and Foot placed round about at a convenient distance, in such a manner, that there was from the Generals Pavilion so many straight Lanes reaching as far as the Fortifications. There were commonly four Gates, or places to go out; in every Roman Camp. The greatest and largest was called *Decumana*. The other three were named *Prætoria*, *Questoria*, and *Porta principalis*. At every one of these Gates was a Guard placed, and Sentinels, at certain distances upon the Rampier. When they intended to fight the Enemy, *aciem educebant*; They led their Army out in order of Battle, which was not always the same: Sometimes the Enemy with which they were to fight, or the nature of the place did cause them to alter their Army. The Spear-men called *Hastati*, with the *Velites* did usually begin the Fight; and if they were worsted, they did retreat to a space left open behind the lusty *Principes*, who did then succeed in their room, and maintain the Quarrel against the Enemy. After them the *Triarii* did fight. Every wise Commander had commonly some Reserves, which were not brought to the Battle,

Battle, but in case of necessity. When the Enemy was sufficiently weary in the Fight, the Generals did then give order to these Reserves, named *Subsidia*, to fall upon them and end the dispute. *Cæsar* in his *Commentaries*, speaks of a certain order of Battle, called *Orbis*, which was in case of necessity, when the Enemies were numerous, and too powerful for the *Romans*, they did cast themselves into a * round Body, that they might more conveniently resist the multitude of their Enemies, who did attack them on every side. When in such a case their design was to march forward, and pierce through the great Bodies of their Enemies, they did fall into another Figure, named *Cuneus*, because they did appear as a Wedge. In this manner they did more easily compass their Design, and save themselves from being overpowred.

Orbis vel Globus
vocabatur.The Banner
was called *Ban-*
dum, or *Vexil-*
lum.Manipulus mi-
litum, a small
Company of
Soldiers.

But there was nothing that did more enlarge the Bounds of the *Roman* Empire, and increase their Power, than their skill in the taking of Fortified Towns. Many times, although the number of the Enemies within, was far greater; and although they had all things necessary to oppose the Besiegers, and were lodged within such strong and walls, that it did seem a madness to offer to take them by force; Yet the *Romans* did often sit down before such places, and when they had fortified themselves within their Works, they did undertake the Besieging of

of them with such success, that within a few dayes their Flags and Banners did flie on the top. If the Town walls were low, and the opposition not great, they did take it usually by Assault with their Ladders. But if the Besieged were numerous, and the wayes to the Town easie, they did raise high Towers of Planks & Beams, cover'd with raw Hides which they did drag close to the walls of the besieged City. And then they did bring on their Companies under their Bucklers to the Tower, upon which they did ascend by stairs, and steps within, to the top, that was equal with the walls; so that by that means they did Fight without the least disadvantage.

They had several wayes to take Towns, according to the nature and disposition of the Ground, and the scituation and strength of the Walls, they did accordingly imploy such Instruments and Engines as were most convenient, These are the chief Engines imployed in the Siege of Towns. *Agger*, was a high Mount which they did raise near the wall with Earth and Stakes to support it: From the top of this Mount, the Romans did fight against the besieged, and kill every man that did appear upon the wall. The Stakes used in this occasion, were named *Valla*, and ** Valli*. They did commonly draw a Line round about the besieged City, and did build strong Castles and Towers at convenient distances, to keep off all correspondence with Forreiners; but when the

Romans

Ch. XI. Roman Curiosities.

Roman Army was not numerous, they did sit down close before the wall, and did neglect the great enclosure that was required round a City, and did endeavour to enter into it by one place. They had many moveable Towers made of Boards, and covered with raw Hides to hinder them from burning, which they did dragg upon wheels near the Walls, to give the assault. They did make their approaches under a large covering made of Hurdles and Planks, called *Vinea*. *Testudo*, was an Engine, representing the upper part of a Tortoise, under it the Soldiers did hide themselves when they did either draw near the Walls, or when they did undermine them. Sometimes these Engines were made of the Bucklers of the Soldiers joyned together. *Musculi*, were other Engines of Defence, to protect the Soldiers in making the Works for a general Assault. *Plutei*, were other Inventions, to bring the Soldiers to the Walls without danger. Their Mines were named *Cuniculi*.

The other Engines for Battery, were first ** Balista*, which was made of Beams, Cords, Iron Bars, and Skrews, in such a manner, that it did cast Darts of a considerable bigness into the City, and it did require but 3 Men to manage it. *Onager*, was an Engine to cast Stones. *Scorpio*, was another to send forth small Darts: Some do confound these two names, because they were made

Loricæ, were the Breast-works.

* Or *capitata*.

* From hence comes *Interval-lum*, a space between the stakes or an interval of place or of me,

almost of the same make, with this difference; the former was for Stones, and the latter for Darts. *Aries*, their Ram, was a noted Engine in War, made of several Beams; that which was on the top was headed with a large piece of Iron, as a Rams head with Horns. The Soldiers did cast down the strongest Walls by the frequent blows which they did give with it. *Malleoli*, were a kind of Arrows with a large belly, full of Wild-fire, to burn any thing upon which it did light, and nothing was able to extinguish the Fire but Dust. *Falces murales* were other Engines to fasten upon the wall, and pull down the stones.

When the Romans did besiege a City, they did before the taking of it, desire the leave of the Tutelar Gods of the place, and did invite them to dwell at Rome, promising unto them Temples, Altars, Sacrifices, &c. They were better Soldiers at Land, than at Sea; nevertheless, they have had great success, and have obtained famous Victories by their Ships, upon which they did endeavour to fight as at Land, by joyning their Ships together, and causing them to afford a firm standing. In the first *Punick* war, the Romans ventured their Fortunes in a Sea-fight against the *Carthaginians*. In process of time, they had People as expert at Sea, as at Land.

When the Enemies were overcome, the Romans did reduce them commonly to that estate

estate that they had a will, but not a power to revolt from their obedience. When they did spare a City, and grant unto the People their Lives, they did sometimes sell them, *sub Corona*, under a Crown which was placed upon their heads when they were led to the Market. Sometimes they did cause the People of a City to pass without Arms, *sub jugum*, under a cross Spear, supported with two others, and representing a Gallows. Sometimes the Citizens, & the Nation that had been conquered, were driven out of their Habitations and their Dwellings, and the Land granted by the Roman People to some old Soldiers, who had well deserved from them in the wars. Such a place afterwards was named *Romana Colonia*. It was governed by a publick Counsel, composed of every Tenth Man, chosen out of all the number. There is a difference between a Colony, and *Oppidum municipum*; for the latter was a certain Town that had obtained the Honour of being reckoned amongst the Roman Citizens, but none of them could claim any right to give his voice for the Election of Magistrates; nor was any of them to be burdened with the extraordinary Imposts. Besides the *Municipia*, had particular Laws amongst themselves, and were not bound to the observance of all the Roman Statutes.

Quia captivi coronati solebant venire, Agel. 1. 7. cap. 4. vel quia Corona militum circumstabat.

Some Municipia were cum Suffragio, they did send to the election of the Roman Magistrates

These are the noted Weapons used in the war.

Verutum, a kind of a sharp barr of Iron.

Ora'ducis affixa veruto, Sil. Ital. lib. 17.

Hasta, a Javelin, was a weapon of many Nations.

Pilum, a Dart, was only used by the Romans.

Phalarica, was a Spanish Dart, described by

Livius, lib. 1. *Soliferrea*, was another kind of

Dart of the Spaniards.

Gesum, was a Dart of the Gauls.

— *Gallia* --- *binaq; gesatenens animoso pectore fatur*. Claud.

Lancea, was a Lance like unto a Half-Pike.

Sparus, or *spatum*, was a

Countrimans weapon.

Agrestisq; mris armat sparus, Virgil.

And because the Romans were the most powerful People of the world, several Cities and Nations did seek their friendship: They were afterwards named *Fœderati populi*, or *Fœderatæ civitates*. The frequent Alliances which the Romans did make with their Neighbours, did often administer occasions of new Quarrels, and by consequence of new Conquests: For when these People, and their friends were grieved or oppressed by any Enemy, they did implore the assistance of the Romans, who were glad of such an opportunity of enlarging their Dominions. When the Kingdoms were subdued, they did reduce them into Provinces of the Roman Empire, and if they did suffer the Inhabitants to enjoy peaceably their Estates, they did lay upon them many yearly Tributes. Besides, the Tenth of all the Fruits of the Earth, called *Decuma*, They had an Impost named *Portorium*, upon all Goods Transported and Imported; Every Head did pay a certain Tribute, and the Senate would sometimes lay upon them grievous Burthens, and exact large sums of Money according to the necessities of the Empire. Such People were afterwards named *stipendiarij*, Tributaries to the Romans. But we may take notice that they did carefully treat every City according to its deservings. If the Inhabitants had resisted their Power more than the rest, they were sure to suffer for it, and to receive such punishments as the Romans did think

think that they had deserved. By this means they did strike a fear into the minds of their Enemies, and did oblige them to seek their friendship, and to yield to their incroaching Power, that they might not be reduced to the same Estate.

round about. *Framea*, was another kind of Dart. *Romphaa*, is taken either for a Dart, or a Sword.

The *Gladius*, or Sword was the most Honourable weapon; therefore it was given to the Emperors & Generals as a mark of Power, and of Authority.

Sarissa, was a Javeline of the Macedonians. *Pugio*, a short Dagger. *Contus*, was another kind of Dart or Javeline longer than the former. *Ferrataq; sudes & acuta cuspidē contos expediunt*, Virgil. lib. 5. *Æneid*. *Sagaris*, was a weapon of the Scythians like unto our Javelines. *Sica*, was a short Sword used by Thieves. *Acinax*, was like the *Cimeter* of the Turks, and carried by the Medes & Persians in the War. *Sudes*, were Sticks hardened in the Flame, and sharp at the end. *Miscabant iusta prælia nuda sude. prope*. They had many names for their Bucklers and their defensive Weapons. *Clypeus* and *Parma*, were the common; the first was large, the second was but little. *Cetra*, was the Buckler of the Africans; and *Pelta* was a short and little Buckler of the Amazons. There were many more Weapons both Defensive and Offensive in use amongst the Eastern People; but these are the names of the ordinary Arms.

It is no wonder if their Armies were so successful, and their Soldiers so obedient: They had such an excellent, and such a severe Discipline to govern them, and such glorious Rewards assured to their virtuous behaviour, that they were thereby as much animated to seek the latter, as they were afraid of the punishments inflicted upon offenders. They had several sorts of Chastisements proportionable to the Soldiers faults:

Falces, were commonly used in War by the Eastern People about their Chariots, that were armed with Sickles

Dimissio igno-
miniosa.

Sometimes when they had shamefully de-
meaned themselves, the General did Dismiss
them, and Disband them, by taking away
their Soldiers Girdle, and their Arms; some-
times he did deprive them of their daily
Sallery: Such were said to be *are diruti*, de-
prived of their Pay, which was cast into the
publick Treasury. *Censio hastaria*, was when
the Soldier was commanded to resign up his
Spear, and depart out of the Army. When
the Company had lost their Banner, they
were commanded to feed upon Barley-bread
for several Months, and the Captain did
loose his Girdle, which was a notable dis-
grace to an Officer. If the crime was but
small, the Soldiers were forced to stand be-
fore the Generals Tent with some marks of
dishonor upon their Heads; or they did
half naked in the presence of the whole
Army. Sometimes they were condemned to
Winter abroad in the Fields, and to not
enter within a Roof in the sharpest weather.
If a Soldier had been a Coward, or inco-
nderate in his attempts, they did open a Vein
and draw some Blood from him. These were
the small punishments due to lesser crimes.
greater faults were chastised with Rods, and
Death. Sometimes they did cut off their
Hands, whip them with Rods, beat them
with Cudgels. All Run-aways were to lose
their Heads without mercy. And when
there had been a grievous Mutiny, they did
condemn either the tenth, or the hundredth

Fustuarium me-
riti.

Mar

Ch. XI. Roman Curiosities.

Man to Death; this was called *Exercitus*, or
Legionis decimatio, or *Centesimatio*. The
strict observance of the Military Laws, pre-
served their Armies from Rebellion, and
Ruine; and caused every Soldier to obey
his orders, and follow his Leader.

The Rewards granted to the Courageous
and Valiant Soldiers, were many, and suita-
ble to their well-deservings. The meanest
Soldiers were advanced to the Commands of
the Army, when they had done some brave
Action. But besides these Offices of Profit
and Honour, they did receive an increase
of their Pay. Their General did bestow up-
on them Bracelets, a white Lance, Collers,
and such like Ornaments to Honour their
Virtue with some distinction from the ordi-
nary kind of Soldiers. There were also
many sorts of Crowns given to the brave
Soldiers of the Roman Army; when a Cap-
tain had freed a City from the Siege of an
Enemy, and had forced them to depart, the
Citizens did bestow a Crown, not of Gold,
or of any other precious metal, but of Grass
upon him, by whose means they had been
delivered. Nevertheless this Crown was
lookt upon as the most Honourable. The
Grass was to be gather'd out of the City that
had been freed from the Siege. *Civica Co-*
rona, was a Crown given to a Roman for
preserving a Citizen from the enemies hands.
It was made of Oak branches and Leaves.
When a Soldier had generously advanced his

Obsidionalis co-
rona.

Herbam povi-
gere, is to ac-
knowledge the
victory.

Muralis corona. companions in an Assault, and gained the top of the Wall before them, he was Honoured with a Crown of Gold, representing the battlements of a City wall. Another of the same substance was given to such as did enter first into the Enemies Camp, and this was called *Castrensis Corona*. Thus after a Victory at Sea, the Admiral, named *Navium praefectus*, did give Crowns of Gold to such as did enter first into the Ships of the Enemy. The Romans were very careful to reward and encourage Virtue in those Men who did manage their Publick Interest; or in such as were engaged to maintain their Quarrels. By this means they came to have the best Soldiers in the world. But the Rewards granted to the meanest sort of Soldiers, was nothing in comparison of the Honours and Recompenses which they did bestow upon the generous and successful Commanders. After a famous Victory, the Army did grant to their Generals this Title of Honour, *Imperator*. Afterwards, they did send Letters adorned with Lawrel to the Senate, to require from them the Confirmation of that Title, with publick Processions and Prayers, at which all the Roman People did assist in Pomp, marching to all the Temples of their Gods, to pray for the prosperity of their General. This was performed in his absence; At his return home, they did sometimes receive him in Triumph. In the lesser Triumph, named *Ovatio*, a Sheep

*Sape duces mentis bello tribuere coronas,
Hunc cingit muralis honos hunc civica quercus,
nexit, hunc domitis ambit rostrata carinis.*

Discernere supplicationes, or triumphum, to appoint these Processions, or the triumph of a Conqueror.

Sheep was led before him up to the Capitol, where he did sacrifice it to *Jupiter*. Then he was to enter into the City upon a Horse, crowned with a branch of Myrtle, because he had been successful, and victorious without much Blood-shed. The greater Triumph, was the most glorious in the world, and the greatest expression of Honour and Grandeur. It was allowed by the Senate to their Generals abroad, when they had enlarged the Bounds of the Empire, and kill'd in encounters with the Enemy above 5000 Men. The General, with his Army did enter into the City in great Pomp. All the Soldiers were crowned with Lawrels, and clothed with stately and rich Attire. The General with a Crown of Triumph of pure Gold, which the Senate did send unto him, was to ride into the City upon a stately Chariot. Some have been drawn by strange Beasts, as Elephants, and Dromedaries. He was clothed in a Purple Robe called *Trabea*, with a Tunick richly beset with Gold, Pearls and Jewels, and a branch of Lawrel in his hand. Sometimes before, and sometimes after him, were led in Chains the Captives. The Princes and Kings, who had been overcome and taken, with all their Spoils and Riches. All that could serve for ostentation, was then publicly carryed in Pomp, to Honour the Triumph of the Conqueror. The City being then full of all the Inhabitants of the Countrey round about, who did

*Corona Triumphalis.
Ite Triumphales circum mea tempora lauri.
Ovid. l. 2. Amor*

The Conqueror was to offer his Crown and his Lawrel to *Jupiter*.
Rolin.

Dabit ille Coronam Ingratius Jovis et cisi deponere pœnis.

*Exant ante duces
onerati colla ca-
tenis.*

*Quatuor in ni-
bis aureis ibis
equis. Ovid. i. e.
Triumphabis.*

The Bull was
to be White.

* *Vocabantur
fornices.*

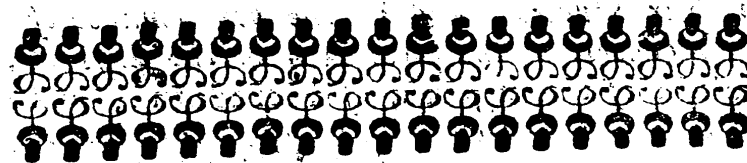
* *Capitolinae da-
pes vocabantur.*

Martial. lib. 12.

did flock together to be eye-witnesses of the Glory of the Roman Empire, that did then appear to the world. The Senate, and all the Persons of Quality were wont to welcome the Conquerour home at the Gates, and to lead him to the Capitol through the Acclamations, and wonderful Rejoycings of all the People that did besiege the ways: When he came to the Capitol, he was there to sacrifice a Bull to *Jupiter*; And if he had been so happy, as to kill with his own hand a General of the Enemy in Battle, he did take from him his Armour and Weapons, called then *Opima*, not *Optima spolia*, and did Dedicate them in the Temple of *Jupiter Feretrius*, causing them to be hung up in remembrance of his valour and success. When the Conquerour did pas through the Streets, he did sometimes cast Medals of Gold amongst the People, and did divert them many days with publick sports. Afterwards the Senate did cause at the Publick charge * *Arcus Triumphales*, stately Monuments of Triumph to be erected in Honour of the victorious General, with Trophies of Spoils, and Weapons of the Enemy. They did commonly conclude the solemnity with a * great Feast, unto which all Persons of Quality were invited.

*Non albana mihi sit commessatio tanti,
nec capitolina, pontificumque dapes.*

A



A Short
COLLECTION
Of the
FAMOUS MYSTERIES
Of the
EGYPTIANS,
Named
HIEROGLYPHICKS.

The Preface.



All humane Sciencies have flourished amongst the Egyptians many years; Abraham first brought unto them the Rudiments of Philosophy, which his Grand-child Jacob fully taught unto them: His son Joseph, a great favourer of Learning, furnished their Priests with such Revenues, as might entertain them in

*εὐβαννα ἀπὸ
τῶν ἱερέων,
quia inscribitur
ornatus gratia:
It is composed
of a Picture, &
of a Motto.*

ἄνισμα, is an obscure Sentence representing things by Metaphors and Signs.

It is derived from *ἰσθῆς*, & *γλῶσσιν*, because this kind of Writing was proper to holy things, and holy persons only the Priests of Egypt did express the Mysteries of Nature, and of their Gods with Hieroglyphicks.

in their Studies, and in the performance of their Offices. The Græcians in the days of Solon, of Pythagoras, of Heredotus, and of Plato, did fetch from Egypt all the knowledges of Nature, which rendred them so Famous. But the Egyptian Priests, unto whom it did belong to teach, did not suffer their Doctrines without a shadow, or some dark Emblem. Their manner was to discover unto their Auditors the Mysteries of God, and of Nature in Hieroglyphicks, which were certain visible shapes and forms of Creatures, whose inclinations and dispositions did lead to the knowledge of the Truths, intended for Instruction. All their Divinity, their Philosophy, and their greatest secrets, were comprehended in these ingenious Characters, for fear that they should be prophaned by the inquisition and acquaintance of the Common People. The Learned of Antiquity seem not willing to make them share in any part of the profound sciences; therefore Alexander was displeased at his Master Aristotle, for publishing some of his Treatises that contain the Curiosities of Nature in the common Language. Doubtless the Heathens had very good reasons to keep from the Vulgar some of their Mysteries; for they did see what we have experienced to our sorrow, That too much knowledge is as dangerous, as a stupid Ignorance, when such do possess it, who have not wisdom to make a right use of it. Sublime Mysteries in the shallow pates of the Common-

alty

alty, do serve but to fill their minds with lofty conceits of their excellency; For as their worldly Affairs cannot suffer them to make it their business to study, they can never attain but to the imperfect knowledge of a few Notions, which are apt to bewitch them with an invincible fancy of their own sufficiency, and to make them despise the wholesome admonitions of their Teachers. I confess we are not to oppose Gods command of permitting the People to enjoy the benefit of his holy word, but I think it the concern of this divided Nation, to have such prudent Ministers in every Parish, that can know what to Preach to their Auditors. I think it very dangerous to declare indifferently any Mystery unto them. S. Paul's wisdom could provide Milk for Babes, as well as strong meats for grown stomachs. Knowledge is to be fitted to the capacities of every one, and some Truths are more useful concealed than divulged. It is neither just nor proper that the sublime Inquiries of the learned Brains, concerning many Mysteries, should be as ordinary as A B C. The wise Priests of the Egyptians for this cause, did veil their knowledges of God, and of Nature, under the shadow of their Hieroglyphicks, from the view of every Mechannick. But these ingenious Inventions were contrived, not only to hinder the sublime knowledge of Philosophy from being prophaned, but also that they might abbreviate the diffused Notions of that science, and fit them for a more easie compre-

comprehension, and for a better retention of them in our memories. Every name is an abbreviation of a Thing, but it is not able to give such a perfect Idea of the Properties and hidden Qualities of the Things intimated, as the Picture of them in a witty Hieroglyphick. The Great Creator of all things hath been pleased to discover unto us in this manner his Divine pleasure, and all the excellencies of his Being. In the Old Testament the Mysteries of the Gospel were delivered to the Children of Israel in Types and Figures. And in the great Book of Nature God teacheth us by My-sterious Impressions of himself by Natural Hieroglyphicks, by certain significant Images of his Glorious Being. We may therefore say, that these witty contrivances of the Egyptian Priests, were designed to bring men to a more easie discovery of the meaning of all Gods works in the World. They were as the Elements to enable us to understand the Glory, the Power, the Wisdom, the Goodness, and the other Attributes of God.

These Hieroglyphicks are also useful for our Belief, and to persuade men to embrace Virtue and Piety; for when they shall see Brute-Beasts inclinable to good manners, They cannot but think it a great Disgrace to the reasonableness of their Nature, if they did suffer them to excel in this particular.

The

The Egyptians had also a design to render their Knowledges immortal, by these Inventions. I am certain for that purpose they did engrave their Hieroglyphicks upon Obelisks upon Pillars of Marble, as Lucan saith,

Non dum flumin eos Memphis contexere
libros
Noverat, in saxis tantum volucresque fe-
ræque,
Sculptaque servabant magicas animalia lin-
guas.

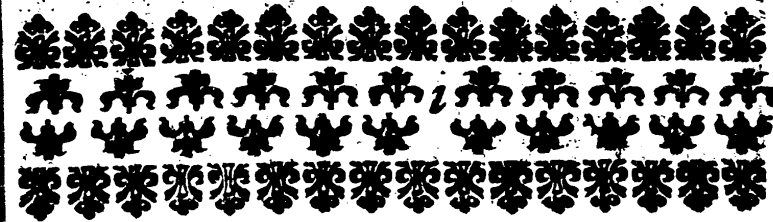
But they did not only express Things, and some secret Knowledges by their Hieroglyphicks, but also whole sentences. They did write all their Rules and Precepts relating to the Worship of their Gods, or to the Government of the Kingdom in this manner. I am informed by some Worthy and credible Persons, who have been Factors in India, that at this day there are three or four Nations, whose Languages are as different as Greek and Hebrew, and yet they understand the Writings of one another: so that what one writes in one Language, the other can read in another, which cannot be but by certain Hieroglyphicks or Charaacters, Representing the shapes of things which are known to men of all Nations and Tongues. It is not long since the Learned Bochartus had a Writing of this na-
ture

The Preface.

ture sent to him from an Eminent Person of the Court of France, for him to interpret. But that we may treat of these Hieroglyphicks with order, we shall view those that relate to God, and to his outward Works. 2. Those that concern man. 3. We shall consider several other Inventions of this kind concerning Birds, Beasts, and Fishes, &c.

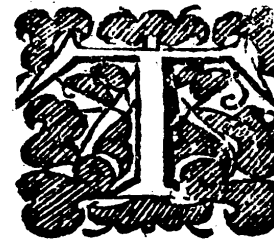
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CHAP. I.

Of GOD, and of His Works.



THE Egyptians did look upon the World as the great Image of God. One of their Divinities was named *Kneph*, He was represented as a beautiful man with Feathers upon his Head, a Girdle, and a Scepter in his hand; out of his mouth did proceed an Egg, which was the *Hieroglyphick* of the World; For the shell of it expresth very well the Heavens, that do shut in all visible things on every side; the white is an Emblem of the Air and Water; the yellow of the Earth, which contains in it a secret virtue that causeth it to produce living Creatures, by the assistance of a natural heat. Its coming forth out of the Mouth, shews how he is the great Creator of the universe, and how all visible Beings have been formed by the Power of the Eternal Word of God.

Jupiter est quacunque vides.

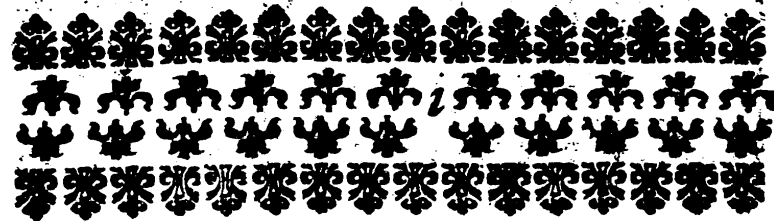
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The Preface.

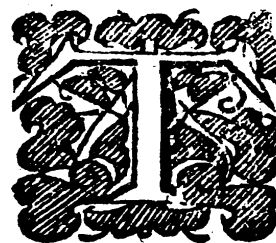
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Jupiter est quodcunque videtur.

L I

They

They did also Picture Almighty God, as the Body of a Man covered with a long Garment, bearing on the top the head of a Hawk: For the excellency, the courage, the nimbleness, and the good qualities of this Bird, do shadow out unto us the incomprehensible Perfections of its Great Creator. The Sun was also represented by this Bird, that is, a perfect Emblem of its Powerful influences in the World: some do observe that this Creature can stedfastly look on the Sun, and that the Bones of it do draw to them the Metal of the Sun, Gold, as the Lode-stone, Iron. God was also adored in the form of a Crocodile, because that Creature only is without Tongue: The witty Egyptians therefore did represent by it, how God beholds all things in Heaven, and in Earth, with a Profound silence.

Cæl. Rhodigin.

The Capacious Heaven they understand to be an expression of his Divine Majesty; therefore some of the Egyptians did Adore the Circle of the Heavens. The Light is an Emblem of his Wisdom; the Roundness of his Power and Perfections; and the Cælestial Heat of the tenderness of his Love.

The Egyptians did sometimes Represent the Providence of God, by a Basilisk with a Hawks head and eyes, because there is no other Creature fuller of spirits and of vigour. It is said that it kills at a distance, only by sending out of its eyes, a secret Poyson, which it conveys to the Creature, with whom it is displeased.

The

The Power of God they did express by *Janus*, with three heads, and with a body, having neither hands nor feet; because Almighty God governs all things, only by his Wisdom and Pleasure. He needs no visible Members to act in the World, and produce his Wonders; all the Elements, and the most Rebellious Creatures shall fulfil his Divine Pleasure against their will.

The Providence of God, or the Favour of Gods Providence, was represented by a great Star in the Air; because it is often clouded with adversity, and never shines long upon us without interruption. And because God hath hid the secrets of his Divine Nature in the works that appear to our eyes, the Egyptian Priests did represent him by a Man sitting upon his heels, with all his lower parts covered.

The Phœnicians, who were famous Merchants, and who scarce knew any other God besides their Gold, Painted their Idols with large Purses at their sides full of Money. *Jupiter* was sometimes Represented without Ears, to express how God seems not to listen nor take notice of the Prophaness of Men, nor of their impious Discourses. One hundred hands were given to him, and as many feet, to shew the multiplicity of Effects which proceed from his agency, and how he sustains all things from falling into a confusion.

*Quisquis habet
nummos secum
navigat aura
fortunamque suo
temperet arbitrio
O cives cives
quærenda pecunia
primum est.
Virtus post nummos:*

*Hæc Janus ab
imo perdocet;
hæc retinunt Ju-
venes dictata
senesque. Horat.
lib. 1. Ep. 1.*

Plutarch. in
Isid. & Osirid.

The Goddess *Isis* was full of Duggs; to signify the Benefits that Men do receive from the happy Influences of the Moon, which was worshiped by the statue of *Isis* in Egypt. In the City of *Sai* this Goddess had a famous Temple, where was to be seen this Inscription; *I am all that was, that is, and that shall be, my Vail no Mortal hath yet uncovered.* These Heathens did Prophanely ascribe to their breathless Idols, and to their Prototypes, that which only belongs to Almighty God, the invisible Creator.

ἡελιοθ' ὁ
πάντ' ἐφορᾷ,
καὶ πάντ' ἐπά-
κουσας. Hom.

The Sun, the most glorious of all visible Beings, was adored as their chief God, and represented sitting upon a Lyon, with Rayes of Light about his head, and a Bundle of Ears of Corn in one hand, to expresse the Power and goodness of the Sun, that causeth all the fruits of the Earth, to bring forth their increase.

The perpetuity and durance of the Heavens, was signified by a Heart, placed upon a Chafing-dish of burning Coals, where it did remain, without receiving any prejudice; Thereby these wise Egyptians did intend to intimate unto us, how the World, and the Heavens subsist intire, notwithstanding those powerful Elements and Beings, who do struggle together, and dispute the place one with another.

The Sun was also Pi&ured in this manner; A beautiful young Gallant, standing half naked in a Ship, neatly trimmed, supported

ported on the back of a great Crocodile, with flames of Fire round about it. These several particulars are mysterious expressions of the power and estate of the Sun in this lower world. The swiftness of his motion was shadowed by a winged Horse running a race. A Beetle, a vile insect was put to signify the Sun. This kind of Beetle bears the perfect image of a Cats-head. Now the Naturalists have observed, that Cats do see best when the Sun approaches, and that their Eye-sight decays as it goes down in the evening. The Egyptians did also put the rarest of all Birds to expresse the Sun, the rarest of all visible Beings; for they did paint a Phoenix to be the Hieroglyphick of it, as they did a Radish and an Onion to expresse the Moon.

therefore called
αἰλινόμυρρος.

A *Cynocephalus*, was also the Enigme of the Moon; for by the different postures of this strange Animal, the different motions of the Moon are signified. To expresse the rising and increase of it. It was painted standing right up, upon its hindermost feet, and to shew the decrease, this Beast was laid upon its back as dead, for Naturalists do observe, that the Apes do Sympathize with the Moon; Therefore some were nourished in Egypt by the Learned, for them to discover more easily the Mysteries relating to the Moon, and the time of its Conjunction with, and Opposition to the Sun, A Cat was another Hie-

It is a kind of
Ape.

roglyphick of the Moon, for that cause Cats were so highly honoured amongst the Egyptians, as to receive their Sacrifices and their Devotions, and to have stately Temples erected in Honour of them. It seems that their witty inventions occasioned the extravagancy of their Devotion, and rendered them ridiculous to all Nations; for when they were possessed with an Opinion that God was to be adored in those Creatures, where he did manifest himself, they did fondly abuse that homage, which was only due unto him, by ascribing it to the vilest Beings. The World was represented by a round Temple, because Divine Majesty hath created it for his own Glory, to receive in it the Respects of all Creatures, and because it appears like a large and beautiful Edifice, excellently well adorned, supported by the Power of God, covered with the Heavens, and distinguished into several apartments: But to express the Harmony and rare correspondency that is in the World between the several parts that compose it, they did put the Picture of Pan with two Horns upon his head, and a Bundle of seven slender Pipes in his hand, so joynted together, that their Musick could make a pleasant Confusion. The two Hornes are taken for the Sun, and the Garment of a Leopards skin about his shoulders, did represent the beautiful variety of the Stars. The ordinary Hieroglyphick of the World,

was

was a Globe, in which were represented the Circles of the *Zodiack*, with the Signs in it, and round about, a multitude of Stars. This Globe was supported on the back of a Man upon his knees, which were covered with his long Garment, to shew how the World is upheld by the Power of God, who seems to be covered to the lower Ranks of Creatures with divers Emblems and dark shadows. When they intended to point out the continual mutation of Creatures, and the change of one Being into another in the World, they did put a Snake representing an Orb, biting and devouring its Tail, because the World feeds upon it self, and receives from it self a continual supply of those things that Time consumes. *Claudian* was acquainted with this Hieroglyphick, which he doth ingeniously express,

Perpetuumq; virens squamis, caudamque re-
ducto

Ore vorans, tacito relegens exordia morfu.

The Year was also signified by a Serpent, which did bite its tail: because it did run round, and end where it began.

The World was also represented in the Temple of *Serapis* in *Egypt*, which stood in the City of *Alexandria*, by the Image of this God, made of all sorts of Metals, of such a prodigious bignesse, that it filled the Temple, and reached with the head to the

LI 4

Roof,

Roof, and with the hands to both sides. The Golden Head of this Idol did signifie the Heavens; the Shoulders and Stomack, the Air; the Belly, the Sea; and the Earth was expressed by the Feet, as the Idol speaks of it self.

Εἰμὶ θεὸς τοῖς δέμασι οἶον καὶ γὰρ εἶπα,
ἔρανι καὶ κόσμῳ κεφαλὴ, γαστήρ δὲ θάλασσα,
Γαῖα δὲ μοι πόδες εἰσι, τὰ δ' ἔατ' ἐν αἰθέρι καί ται,
ὅμματα πλανυγὲς λαμπρὰ φάος ἡέλειοιο.

The excellent agreement of the Elements in the Generation of Creatures, was represented by an Otter or an Austrich, because they subsist by, and in two Elements. Here it will not be amiss to examine a difficulty which we do frequently meet with in the Heathenish Authors, as in these Verses of *Lucan*,

*Ignotum vobis Arabes venistis in orbem,
Umbras mirati nemorum non ire sinistras.*

Πυθαγόρας
ὁ Πλάτων
ὁ Αἰσχύλος
δεξιά τε κόσ-
μος ἔφασαν
εἶναι τὰ ἑωα,
ἀπὸ δὲ ἀρχῆς
εἶναι τῆς κινή-
σεως. ἀριστέρα
τὰ ἑσπέρια.
Galen.

The Right Hand and the Left Hand of the World are often mentioned. There is a dispute amongst the Learned concerning this particular. But it is certain, that the difference proceeds from their different manner of beholding the Sun and the Stars. The Philosophers, as *Aristotle* and *Plato*, do make the East to be the Right Hand, and the

the West to be the left, because they consider the strength of the Stars, and of Nature, which is far greater in the Oriental parts, than in the Occidental, because there is the beginning of motion, or because the Philosophers and Astrologers did continually observe the motion of the Stars, and the Northern Pole, which caused them to stand in such a manner, that the East was on their right hand, and the West on their left. Now the Poets do adore the rising Sun, therefore to them, the South is on their right hand, and the North on their left. The *Augures*, and the *Egyptian Priests* did thus consider the Sun in making their Observations, therefore the left hand of the World, in all their writings, is the North, and the right hand is the South; from hence it is, that *sinister* the left, signifies unhappy: For the Heathens lodged all the evil Demons under the Northern Pole, and in these frozen Climates that are subject to it; whereas they did imagine, that the good Genii did commonly converse in the Southern Countreys. The Holy Scripture seems to favour this Opinion, when it saith that *all evil shall come from the North*; and in another place, *from the North all evils shall flow upon the earth*. It is certain, that the Northern Nations are more War-like, more fierce and cruel than the Southern People, because the coldness of the Air hardens both their Minds and Bodies. All the Armies of People, that have

Jer. i. 14.
4. 6. &c.

have over run and destroyed the World, proceed from the North. The *Goths* and *Vandals*, and before them, the *Scythians* in *Asia*, the *Normans*, the *Huns* and *Lombards*, the *Turks* and *Tartars*, have plagued the Southern Nations, and forced them out of their Dwellings. The *Saracens* and *Romans* may be excepted; but the latter may be reckoned amongst our Northern People, and the former never made any great progress in their Conquests, until the *Turks*, and other *Scythian* Nations had mingled amongst them.

At the entry of all the Temples of *Egypt*, a *Sphinx* was to be seen, which was to intimate, that all the Gods there worshipped, were mysteriously represented, and that the common People could never understand the meaning of all the Images, and of their postures, without an Interpreter.

ἡ λέωνος
ἰχθυήσας;
Dost seek the
paths of a
Lyon. Prov.

A Lyon wiping out with its Tail the impressions of its Feet, was the *Hieroglyphick* of the great Creator, covering over the marks of his Divinity by the works of Nature, and hiding his immediate Power by the visible Agency of inferior Beings. It is reported of the Bear, that Nature hath taught unto it that cunning, to slide in backward into its Den, for fear of being discovered by the greedy Hunter.

A wicked Angel is signified by a Viper; for as the Poyson of Vipers is quick and powerful, so those destroying Spirits are nimble

nimble, in bringing to pass the ruine of mankind, and nothing can oppose them, but the Grace and Power of God.

The *Egyptians* did put a Vulture to express Nature; for the Naturalists do tell us, that this kind of Bird conceives not according to the usual manner by Copulation with a Male, for they are all Females; they do therefore bring forth Eggs, by receiving into their Bodies the Northern wind, or as some say, the Western, which causeth them presently to conceive. Thus Nature brings forth many Creatures by means not known to us.

Diana, or the Moon, was represented with three Heads, the one of a Dog, the 2d. of a Horse, and the third of a Man, to shew the different effects of the Moon, in Heaven, in Earth, and in Hell, or in the bosom of the Earth.

Wisdom, was painted as a beautiful Woman with four Ears, and four Hands, but with one Tongue, which was hid within her lips, that were shut close.

We may here take notice, that when the Priests of *Egypt* did Pray to the Gods, they did appear in black Cloaths, whereas other Nations did make their addresses only to the infernal Spirits, with Garments of that colour.

Truth, was expressed by a Heart, upon the Lips of a Man.

Unity

When it is in its full it ripens the Fruits of the earth, therefore it had an ear of Corn in one hand.

The Hieroglyphicks Book III.

Unity and Wisdom, were represented by the Sun, and its beautiful Beams. *Peace*, and *Worldly Felicity*, by the fruitful Olive-tree. *Liberty and Pleasure* by the Vine *Chastity* by Beans. A plentiful increase by Mustard-Seed, that grows up into many branches.

Argus with a Head full of Eyes, did signify this great World. The Eyes of our Creator are every where; all things do take notice, and are witnesses of our behaviour.

The four *Elements* suspended in the Air, were intimated by *Juno* hang'd up by *Jupiter* in the Skie, with weights at her Feet.

CHAP. II.

Of Man, and of things relating to him.

MAns Condition in the world, was expressed by these Five *Hieroglyphicks*; the Head of a young Infant, an old Mans Head, a Hawk, a Fish, and a River-horse. The Infant, and the gray Hairs do signify his Death, which succeeds his Birth; The Hawk, Gods love to Man; the Fish, his Death and Burial; and the River-horse, the irresistible power of Death, that spares no Body.

A furious Man was intimated by a Lyon, eating up his Prey. A Religious Man, by a Lyon running from a Cock; A Whore, by

Ch. II. of the EGYPTIANS.

by a Lyon with a Womans Head, because her Countenance is fair, her Speech most pleasant, and her Allurements powerful, but her nature is fierce & cruel, and she intends only to prey upon both Body and Estate. A merciful Man, was painted by a Lyon, having compassion on a Lamb, lying at his Feet. The fury and impatience of a Lover, by a Lyon devouring a Heart. A King was signified by an Elephant, because this Beast is very Noble in his carriage, and can never bow the knee: besides, he is a great enemy to Serpents, as Princes must be of Thieves and Robbers, who are the Serpents of a Commonwealth. The Elephants are very bountiful, for they will deliver into the hands of their Favourites, such things as they can get. The Elephant is very temperate and just, a great enemy of Hogs and filthy Creatures. He seems to have a greater measure of Knowledge and Judgement bestowed upon him than other Brutes; and it is reported, that he doth worship every new Moon towards Heaven, and express by his outward actions, some sense of a Supreme Being; therefore he was the *Hieroglyphick* of Piety, as well as of a kind, and harmless nature, for the Elephant never offends creatures, that are not hurtful of themselves. It will march amongst innocent Lambs, without offering the least injury to them; whereas if it be offended, it will spare nothing, nor dread no danger, that it might seek

seek a revenge : For that purpose, some do say, that Nature hath provided the Elephant, with two Hearts, the one inclines him to Peace, to Mercy, and goodness ; the other when he is affronted, moves him to take Vengeance. All these Observations of the Elephant, caused the *Egyptian* Wise-men, to make him the *Hieroglyphick* of a good King, who is a promoter of Justice, a protector of Peace, a friend of all moral Virtues, an Enemy of voluptuous swine. He is harmless amongst Lambs, unmerciful to Dogs, courageous in the prosecution of his just designs, resolute in overcoming difficulties, merciful to the humble, and severe to such as withstand his Royal Authority and Power.

A Priest, or a Man, whose Office did oblige him to give his attendance in the Service of the Gods, was expressed by a *Cynocephalus*, riding upon a Fish in the River. The Priests of *Egypt* did abstain from all kind of Fish. Some have thought that this *Hieroglyphick* therefore did signify abstinence, which was thereby recommended to to such Persons : I rather think that the River is the unconstant world, the Fishes are the Passions of the Soul, and the Pleasures of the Body, which such must master and overcome, who intend to offer acceptable Sacrifices to Almighty God, and be worthy of that most Divine Office of Priesthood.

A Learned and an accomplished Man was signified by a *Sag*, lying upon its side, chewing

ἐλάφειος ἀνὴρ
a timorous man
prov.

ing its Meat. The Horns of this Beast are the *Hieroglyphicks* of Power, Authority, and of Dignity, unto which, such deserve to be promoted. A cunning Server of Times, was expressed by a Hedge-hog, because this Creature hath alwayes two or three holes, where it retreats; when the wind is cold, and boisterous at one hole, it creeps to the other, and thus it changeth its dwelling with the weather.

A Babbler, an enemy of good manners, and a Prophane Person, were represented by a grunting Hog, whereof the filthy disposition caused it to be hated by all the Eastern People, insomuch that it was a great crime, for some Priests, who did wait upon the Altars of the Gods to touch a Hog. A voluptuous Man living in ease and carelessness had the honour also to be expressed by this Animal. Some Nations did Sacrifice a Hog for such as grew mad, and when any had kill'd a Man, and was tormented with the furies of his Conscience for his crime, he did commonly to satisfy the angry Divinities, burn Sucking Pigs upon the Altars, and wash his hands with their Blood. They did imagine that the foul stains of Murder were thereby washed away, as you may see in these Verses.

πρώτα μὲν ἀτρεπῶσι λυτῆριον ἦγε φόνειο,
πινυμένην καδύπερθε σὺδε τέκος, ἥς ἐπιμαζού
πλήμυρον λοχίης ἐκ νηδύος, αἶματι χεῖρας
τεγγεν ἐπιμήγεσσα δῖον.

Apollon. lib4:

A

A Man with an excellent faculty of Learning, was signified by a She-Goat, because that Creature hath a very acute hearing.

*αποβατις βι-
οντιν. Prov.
To live like a
Fool.*

A Fool was exprest by a Sheep, therefore *oviles mores* are stupid & silly customs, because there is no Beast simpler than Sheep, but the Ram was the *Hieroglyphick* of a good Governour, and of War.

The shameful manners of a Whore were intimated by a Wolf; from hence therefore *Lupa* signifies such an impudent Woman: and *Lupanaria*, a Bawdy-house.

*Lupus ante cla-
morem festinat.
Prov.*

A fearful and a timorous Man, was also represented by a Wolf; for the least accident will startle this Beast: and although it wants not courage to encounter with an enemy, it is afraid of a Stone.

A Man encompassed in with difficulties and troubles, was signified by one who held a Wolf fast by the Ears.

Lib. 8. cap. 30.

An unconstant fellow, was exprest by a *Hyana*, a Beast mentioned by *Plinius*, of the colour and bigness of a Wolf. It is of the Male Sex one Year, and the next it becomes the Female, as *Tertullian* witnesseth, *Hyenam si observes, sexus animalis est, marem & fœminam alternat.* This Creature was also put to signify a brave Courage that can defie all difficulties, and look upon the frowns of Fortune with a generous contempt, for as the naturalists do say, that the skin of this Animal, can procure unto us the priviledge of passing through the greatest

greatest dangers without harm, the man so well resolved, and so well strengthened against the attempts of Adversity, can receive no damage from those things, that bring others to destruction.

A great Hypocrite, or a notable Dissembler of wicked intentions, was exprest by a Leopard, because this Beast doth craftily dissemble and hide its head from being seen; for the Beasts are as much frightened at it, as they are taken with the pleasant scent of its Body. When therefore they come towards it to delight themselves with the Perfume that it yields, it will cover the Head with his Paws, until they come within its reach.

An incorrigible Person, was also exprest by a Leopards Skin, because there are such spots that no art can remove or whiten.

A stupid and an ignorant fellow, an enemy to Piety and Religion, was signified by an Ass.

*Asinus Egyptius.
Prov. A great
Dunce*

The Basilisk was often placed in the presence of the Gods, at their feet, or about their middle, or winding their Tails upon their Heads, to signify their immortality, for this Serpent is of a long life. The Kings of Egypt had Asps usually represented upon their Crowns, to exprest the holiness of their Persons, whom none ought to dishonour or injure without a signal punishment, for they are the most Sacred Images and Lieutenants of God upon Earth. A Power-
M m ful

ful and a War-like Prince, was dignified by a Serpent in an Orb, carefully looking to every thing within its Sphære. The wisdom of this Creature shews how necessary wisdom is in the Government of Kingdoms and States.

When the *Egyptians* did intend to express an evil effect out of a good cause well designed, they did put a Bird called *Ibis*, and a *Bazilisk* together, for they do say, that out of the Egge of an *Ibis*, the *Bazilisk* doth often proceed; for that reason they did break all such Eggs when they did find them, for fear that they should increate the number of such venomous Serpents.

crocodili lacrymæ, are deceitful tears..

A sloathful Man, was signified by a Crocodile, bearing on the head the feather of an *Ibis*, for it hath such a secret power upon the Crocodile, that when its Body is stroakt with it, this Serpent, that is naturally cruel and rapacious, looseth its former dispositions, and becomes extreme sloathful and idle for a time.

A Reformation, was represented by a Phoenix that riseth out of its Ashes, when it hath been consumed by the violence of the Sun-beams, as it is reported.

Good Parents, were expressed by the Pelican, that casts it self into the Flames kindled about the Nest where her Young do lie, to deliver them from the eminent danger.

The Hawk is the *Hieroglyphick* of natural life, because it lives many years. An

An old Musician, is commonly represented by a Swan, because they say, that when this Bird is at the Eve of its death, it takes its farewell of the world by singing most melodious Tunes.

The purity and noble disposition of the Mind, was signified by a Cock, for there is no Bird of a more generous and braver Courage, undaunted at the sight of eminent dangers.

A seasonable silence, is intimated by the Picture of a wild Goose; for it is reported by *Ammianus*, that when this Bird flies over the Mountains, where great numbers of Eagles do make their abode, knowing their natural inability of keeping silence, they take into their Bills a Stone, which hinders them from making a noise; and when they are out of danger, they let it fall.

An Impious wretch, was represented by the *Hyppopotamus*, a Creature that lives in the water as well as in the Air, and is like unto an Horse; for it is so wicked, that it will kill Father and Mother, and tear them to pieces with its Teeth.

An ignorant fellow, who was acquainted with the manner of living in the world, was painted with an Asses head, and Asses Ears. The *Egyptians* were wont to put the heads of Animals upon Mens Bodies, to express the inclinations and dispositions of those Persons who were like unto such Beasts.

The Hieroglyphicks Boook III.

An honest Man did carry his Heart hanging by a Chain upon his Breast.

The life of a Religious Man, was expressed by the Palm-tree, whereof the Root is unpleasant to look upon, but the Fruits and Branches are grateful both to the Eye, and to the Taste.

The Priests of Egypt did wear nothing but Paper Shooes, therefore it was the *Hieroglyphick* of Priesthood amongst them.

The Nature of Man, was represented by a Woman, having her Hair standing streight up, and shewing the Image of a Tree turned up-side down. The Hair is in lieu of the Roots, this therefore declares how our Countrey is Heaven, from whence we have derived our begining, and thither must our affections and endeavours tend.

CHAP. III.

Of several kind of Hieroglyphicks drawn from the Disposition of Living Creatures.

THE Lyon is bold, couragious, strong, and terrible to all other Animals; He is therefore the *Hieroglyphick* of a stout Commander, and of a brave Conquerour. It is reported of the Lyon, that when he is sick of a Feaver, his only remedy is an Ape, which he doth naturally hate, because the Ape

*Leonem carva
territas. Prov.*

Ch.II. of the EGYPTIANS.

Ape playes with him, that is the King of Beasts.

The *Rhinocerote*, is the Unicorn of the Scriptures, for there is no such Brute as is described unto us, like a Horse, with a streight Horn in the Fore-head, as the Learned *Bochartus* hath proved. This Animal is not much inferiour to the Elephant, neither in strength, courage, nor bigness of Body. It is very cholerick, therefore it is put to express anger.

A Horse covered with his Harness, is the *Hieroglyphick* of War, of Speed; and amongst the Soothsayers of the Supreme Command, and of Victory, as we may see in the Dream of *Darius* related by *Curtius*: He saw *Alexander* riding into *Babylon* in a *Persian* habit. The Soothsayers did then declare, that *Alexander* would get the Victory.

A Prophet, or a Prophecie, was expressed by a Mole, a Creature that is without Eyes, to shew how Man is naturally blind, and can have no clear fore-sight of the time to come by the works of Nature, without a Divine Revelation, and then the intricate events of the future, do appear unto them with many doubts and dark shadows, which hinder us from a perfect and a clear discovery.

*Tulpa Cæcior.
Prov.
Blinder than a
Mole.*

A Dog, with a Diadem upon his head, was the representat on of a Law-giver, and of a diligent Prince. The Nature of this Creature

ture teacheth us diligence, care, and watchfulness in our imploy, obedience and love to our Superiours, and faithfulness to our trust.

κυνος "ομμα"
εχσιν. Hom.

As a Man with a Dogs head signifies an impudent fellow, and an Ape an Hypocrite. The Ants, are the wisest of all insects, they are laborious, provident, loving to one another, willing to yield their assistance to their distressed Nature, therefore their virtues have deserved a place amongst the other *Hieroglyphicks* of Egypt, and our daily imitation.

Rivals were expressed by two Rams, running at one another.

The *Hyana* mentioned before, is a strange sort of Animal put to signify contention, or unconstant dealing.

Revenge, was intimated by a Tygre devouring a Horse, a good eye sight, by a Lynx, which is a Beast near of kin to a Wolf.

The Bear comes into the World with mishapen parts: The Mothers do so lick the young, that at last the Eyes and Ears appear; therefore the wise *Egyptians* have made it the *Hieroglyphick* of a good Proficient, whom time and labour do bring to perfection. It is also reported of the Bear, that it seeks Bee-hives, not out of a desire of Honey, but only to provoke the Bees, and oblige them to sting its lazy body, and let out the corrupt blood that troubles it.

Vigilancy or Watchfulness, was expressed either by the Head of a Lyon, placed upon

upon an Altar, or by a Hare. Of the first, it is said, that it sleeps with the eyes open.

The Female Viper destroyes the Male at the time of Copulation, and the young ones do revenge their Fathers dearth, by gnawing out the Belly of their Mother, and opening a passage that way, to enter into the world; therefore the Viper expresseth the danger of too much love, and of ingratitude.

A Scorpion, is a little Creature more fierce and venomous than strong, nothing can cure the wound but its blood. It is cunning in watching a fit opportunity to wound an unconsiderate Passenger; therefore it is the *Hieroglyphick* of malice, and wicked subtilty.

The Salamander lives in the flames without receiving the least prejudice from the violence of the heat, because, as *Munsterus* relates, and as other Authors observe, it is of such a cold and moist constitution, that the Fire cannot speedily have a power to prejudice it. The *Egyptian* Priests did therefore put it to signify a brave and generous courage, that the Fire of affliction cannot overcome nor consume. *Plinius* observes of this Beast, that it infects all Fruits that it toucheth, and leaves them some impression of its cold nature, so that they become afterwards as dangerous as Poison.

The Owles are enemies of the Storks, when therefore they did fle in the evening.

Ælianus saith, that they do arm themselves with the leaf of a Plain-tree, which hath the virtue of protecting them from the violence Owles; for if they offer to touch this kind of Leaf, they are deprived of some of their Sences as if they were bewitched. This Bird is of an excellent disposition, the young ones do help the old, and furnish them with Food when they are not able to provide it for themselves, therefore in Hebrew *David* calls them חסידה *Psal* 104. 17. from the Root, חסד Mercy or Goodness, because this Bird is of such a compassionate and merciful Nature, as to support the weakness of their Parents: This good Bird shames the ill dispositions of Man-kind.

There are also many remarkable things related of the Cranes when any of their company do fall into disgrace, they all fall upon it as the common People are wont in every Nation; for they will strive to injure him, whose unhappiness is to have an ill Report; therefore this Bird was the Hieroglyphick of Democracie.

The vulture signifies Mercy, for the Naturalists do say, that she never seeks any Prey, nor flies from her Nest, until the young ones come to a handsom bigness, in the mean while she nourishes them with her blood, which she causeth them to suck out of her Thighs and Breast.

The Eagle was the Hieroglyphick of Prosperity, of Majesty, of a Noble Mind, and of

*Aquila in navi-
bus.* Prov.

li.

Liberality; *Munsterus* saith, that the Eagle freely gives of its Plenty to the rest of the Birds, that come round about it, when it hath any thing to spare.

The Owl is an ominous Bird, the Hieroglyphick of Death, and of unhappiness, of a wicked Tyrant, or of an Hypocrite, that hates to be seen in the light of the Sun; nevertheless, when the Owl is perceived flying, the *Augures* have observed that this was a sign of Victory, and of Prosperity.

The Soothsayers did never look upon the Goose, as a happy Bird, because of its importune and unpleasant cry: the Egyptians did thereby express a vain Babbler, or a silly Poet.

Noctua volat.
Prov.

A Quail was the Hieroglyphick of Impiety, because they say, that this Bird doth furiously chatter and torment her self, as if she were offended when the crescent of the Moon first appears.

The Ostrich did signifie Justice, because most of her feathers are of an equal length, A Bat, a Man raised from the dust to an undeserved degree of Honour. And because these kind of Creatures do assist one another, and stick close together when they apprehend any danger, they are represented together, to intimate mutual love and friendship, which should oblige us to give succour to one another.

It is reported of the Lapwing, that it is a great devourer of Grapes, therefore many times

Plin. l. c. 2. 21. times it is giddy; but Nature hath taught unto it a secret, to remedy and prevent the mischief, when it perceives some Operation of the violent Grapes in its Brain, it seeks an Herb called *Capillus veneris*, and by the Greeks *Α'δ'ιαντον*, which hath the virtue to stop the working of the Wine, and keep the vapours from the brain.

See the History of Bees, By Charles Butler.

The Bees have amongst them a most ingenious Commonwealth, and a good Government, for they are all obedient to their chief Commander, and never do revolt against his Authority. They do submit to his Sentence, obey his Commands, follow his motion and leading; therefore they do represent a Kingdom subject to their lawful Sovereign.

Ælian.

The *Ephemeræ*, are Creatures that live a day, and therefore they are excellent Hieroglyphicks of the shortness of our Lives.

Delphinum nature docet. Prov.
Thou teachest thy Master.

The Dolphin hath obtained amongst Men, the Honour to signify the King or Emperour of the Sea, because they say that this Fish is kind to our Nature; and because it is so swift in swimming, and so grateful to Benefactors.

ἄσιν δίκης, ὅς φθαλμός, ὅς τὰ πᾶσι οἰσ.

The Head of Man, signifies sound Judgment and Wisdom; His Hair cut off, violent grief or Bondage, if growing, Liberty. Baldness and gray Hairs, are marks of old Age. The Fore-head, is the seat of Pride and of impudency. The Eye wide open, was the Hieroglyphick of Wisdom, of Justice; It

is the seat of Contempt, of Love, and the discoverer of the passions of the Soul. The Nose is a mark of the nimbleness of our apprehension, and of the excellency of our understanding. The Mouth is the Hieroglyphick of modesty; the Heart, of sincerity; the Shoulders, of strength; the washed hands of Innocency; the right hand, of Power, of Fidelity, and of favour. The Knees, are to express Humility, the Hat, freedom; a Crown, Dignity; a Scepter, Power; a Buckler, Defence; an Arrow, speed; a Spear, War, or Valour; a pair of Ballance, Equity; a Sword, Revenge or Cruelty; a sitting posture, intimates Security; a Chariot, Honour; a Ship, Help in need; an Ankor, Hope; the *Caduceus*, Truce, Peace, and agreement; *Chaisnes*, Bondage, a Key, Security, and freedom of egress and ingress. The Palm and the Lawrel, are Emblems of Victory, and of deserved Honour; the Myrtle, of Pleasure; the Cedar, of Eternity; the Oak, of Strength; the Olive-tree, of Fruitfulness; the Vine-tree, of Delight and Joy; the Lilly, of Beauty; the Globe, of Perfection; a Pyramide, of the nature of the Soul of Man, &c.

CHAP. IV.

Of some few notable Observations of several places of the World, and of Animals.

Philost. speaks of a Water named *Asbamea aqua*, which is sweet and pleasant to such as are honest and faithful, but dangerous to all wicked and unfaithful Persons; for if these last offer to drink of it, they will fall into a sudden distemper. The Lake *Asphaltites* in *Judaea*, is pestilential; the Vapours that rise out of it are so deadly, that they will not suffer any Bird to flie over alive, nor endure any living creature in the water.

In *Epirus*, there is a Fountain, whereof the Water hath the virtue to extinguish a lighted Torch, and light it again, if it be dipt in the Water.

Joseph. l. 7. c. 24 The River *Sabbatius* which is in *Syria*, is very remarkable, because on the Sabbath day the Stream doth remain still, without moving one way or the other; but during the six days of the week, it runs with as much rapidity as other Rivers. *Plinius* mentions it, *lib. 31 cap. 2.*

Aristotle tells us of a Fountain in *Sicilia*, which did kill all the Birds that were cast into it, but did cause the other Animals to return to life when they were expiring.

The

Ch. I. of the EGYPTIANS.

The Fountain of the Sun, mentioned by *Herodotus* in *Africa*, did yield water of a different temper, according to the motion of the Sun in the Firmament; at Noon it was cold and sweet, but at Night it was hot and bitter.

Virgo Aqua, or the Virgins Stream, had a pleasant and an excellent virtue upon Maids, whose unhappiness it was to forget themselves, and loose their Virginity. If they did wash their Bodies in this water, they did recover again the stolen Jewel, and become as perfect Virgins as before.

Strabo speaks of the Woods of *Juno*, and of *Diana*, which were upon the Confines of *Dalmatia*; That all the Wilde Beasts that did enter into them, became tame and mild, and did loose their fierce and savage natures; so that afterwards they did not offer the least injury to Man or Beast.

It is observed of the Bird *Attagen*, that it can open its Bill, only to express its own name amongst Men; therefore it may be compared to the vain-glorious, who are continually singing their own praise. Many Authors do speak of a strange Bird that hath no Feet, but a most beautiful variety of Colours. In *India*, they name it the Bird of *Paradise*. It seldom rests upon the ground, but it is always to be seen flying in the Air. *Gesnerus* describes it in a Poem.

The Egyptians have taken notice of the Dogs of their Countrey, that when they drink

drink of the River *Nilus*, they lapp up the water running, for fear of the Crocodile. Nature hath furnished them with so much sense of the danger of abiding still upon the Banks of that great River.

It is reported of the Elephant, that it hath a great respect for beautiful Women. If it comes into their presence when it is in its rage, the Divine rayes of their eyes will oblige it to a mild and a peaceable behaviour. It will stand amazed at the sight of their fair faces; Therefore it seems that an excellent beauty is able to calm the fury of this powerful Animal, and to act wonders amongst Beasts, as well as amongst Men and Angels.

These particulars, and many other strange things of natural Beings, are related by the Authors. He that will see more of them, may find them Registered in *Plinius*, *Albertus Magnus*, *Cal. Rodigin*, *Ælian*, *Aristotle*, *Munster*. &c.

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